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**FISHERS OF MEN**







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# FISHERS OF MEN

ADDRESSED TO THE DIOCESE OF CANTERBURY  
IN HIS THIRD VISITATION

BY  
EDWARD WHITE

Archbishop Benson, arch  
of Canterbu

London

MACMILLAN AND CO.

AND NEW YORK

1893

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WAIN



**DUP. EXCH. 23 JAN 1903**

**DREW THEOL SEM LIB**

To the Charge is added a Sermon on the sum of its subjects preached in S. Martin's Birmingham before the Church Congress a few days before.

ΠΑΡΑΓΩΝ ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ ΕΙΔΕΝ . . .  
ΑΜΦΙΒΑΛΛΟΝΤΑΣ ΕΝ ΤΗ ΘΑΛΑΣΣΗ  
ΗΣΑΝ ΓΑΡ ΑΛΙΕΙΣ

ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ Ο ΙΗΣΟΥΣ  
ΔΕΥΤΕ ΟΠΙΣΩ ΜΟΥ ΚΑΙ ΠΟΙΗΣΩ ΥΜΑΣ ΓΕΝΕΣΘΑΙ  
ΑΛΙΕΙΣ ΑΝΘΡΩΠΩΝ



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**I.—THE CHURCH OF CHRIST OF  
CANTERBURY.**



**THE MOTHER CHURCH. LAW-MAKING.**

I.

VERY REVEREND, VENERABLE, REVEREND AND  
DEAR BROTHERS OF THE CHAPTER,—

I thank God for bringing us together again, and for the mercy which enables us to look back on four years of work, which in spite of the common, and somewhat more than common, anxieties enables us to mark His blessing and a real progress in the directions in which we have sought to move.

Our new conciliar days and days of devotion now annually mark for us these quiet onward movements, and make it the less necessary for me to dwell on them. But I must not omit to thank the Dean and Chapter in the name of the whole Diocese for the increasing uses they have made (and propose to make) of their


I. The  
uses of the  
Cathedral

glorious charge, as a centre of mutual comfort and strength to the brethren, and for the wonderful gatherings we have witnessed here for the worship and counsel of that loved and valued body of workers, the grand and solid mass of our Sunday School Teachers. Nor shall we ever forget the great and stirring devotion of that day of the consecration of Bishop Eden as Suffragan of Dover; or the almost unexpected unity with which the Church Congress transferred itself hither for one last dedication of heart and energy to God's service.

more  
lively,  
varied,

Certainly, if the roll and hurry of modern business and communication takes away something from the separateness and grandeur of a Cathedral, yet almost more of ecclesiastical strength and serviceableness flows from the added possibilities of such inspiring days and hours.

Some day it may deserve your consideration whether it is in your power, as the princely Mission Church of all England, to give some immense stimulus to that Mission work, and perhaps




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some solid answers to those Mission problems which are gathering thick on us, as the work ranges through every degree of difficulty, from climates in which it is "easier even for Europeans to be barbarous than to be civilised" (as our Dean from Kaffraria writes) to historic lands in which a Church, more ancient and once more widespread than any extant, wrestles almost breathless for existence not only against the Mussulman but against Sister Churches.

It has been a happiness to hear of the <sup>and appreciated.</sup> increased number of the Honorary Canons who preach their turns, and so both promote the unity of the body, and place the Mother Church in evidence before the Diocese.

Our Record of Loss is a truly severe one. Ven- <sup>Our heavy losses.</sup> erable men have passed away as it were at one common summons. Venerable men who were Deacons of Christ before I was born. Men who had seen the birth of controversies now dying or dead: whose own zeal bore the reproach of Methodism or of Romanism for ways or words which belong now to old-fashioned churchmanship.



Again, we have lost Bishop Parry, loved and honoured by so many great men of his time but by none more than by the poor ; who formed for us that idea of a Suffragan which his successor has animated in a way we despaired of in the hour of the loss. We have lost Bishop Oxenden, whose praise in the Gospel returns from the far west to the honour of his country and his cathedral. We have lost Canon Cadman with his broad manly wisdom and his tender pastoral heart. We have lost Henry Harrison the early and devoted friend and helper of Beresford Hope and of his own unforgotten namesake. We have lost Canon Griffin, the gifted mathematician, in whom the studies and the old churchmanship of his great college were alike embodied, and the strong yet humble spirit which gave itself wholly to the service of a country cure. Grievs are quite fresh over the grave of the gentle Blyth of Saltwood, the scholarly Selwyn, the learned and lucid Professor Fuller.

I name but the best known ones. But I know too well how much more have we lost in this

short interval of self-sacrifice, of knowledge, and of fairest promise.

To resume. I do not doubt that, cordial hosts of the whole Church as you ever are, you will again welcome the Bishops from the whole world at their conference in 1897.

Our welcome to the next Lambeth Conference

In that 1300th year from the date, I hope we may receive them close to the place of Augustine's landing, in that giant Roman castle where the first Christian Englishman reigned. It is a venerable spot which a true Church layman—with a grateful support, larger I trust, than has yet been received—has taken steps to secure to the Church for ever.

and Augustinian Commemoration in Richborough, D.V.

That is a centenary of which we ought to take advantage, with the already spreading knowledge of Church history, in order to set before our people some clear ideas both of what we owe to St. Augustine and what we do not owe. Some able lectures delivered, and perhaps some popular and learned edition produced of original documents and researches bearing upon that Mission, would be of highest value and interest. It should

What it will clear—and clear away



be well seen how far the Mission was from giving to the British islands all that they still possess, how much we owe elsewhere, and how the principles on which it relied witness against monster claims advanced in its name.

Wider knowledge will strengthen our people also in the sense of how firm we must stand, and of what we must stand to, in fostering the tendencies toward something of unity which are so happily in the air. Recommendations to abate something from the historic symmetry of our Orders are like suggestions for the modification of an antique statue. Proposals that we should not insist on their integrity or lightly impart them for the sake of establishing some outline of unity, while the doctrine remained so loose as to be an explaining away rather than an acceptance of Scriptural positions—such suggestions can be met by history and history alone. There is perhaps scarcely anything about which there is more solidity of feeling in the English Church than its framework of Holy Orders and their necessity. It is no unimportant example of this feeling that in

incoherent  
notions of  
Episco-  
pacy

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one of our great colonies twenty-five years ago one section provided themselves independently with a Bishop, and another, which conceived itself to be no little aggrieved, waited ten years for a Bishop, and that both are now receiving with unanimous welcome one of your own body. Peace be upon them all. I may mention incidentally as matter of great interest a movement for an Episcopate in the Lutheran Church of America, as expounded with learning and moderation by Dr. Kohler. There the whole force of the idea is thrown into obtaining a genuine historic episcopate, as they conceive it.<sup>1</sup>

It were well at the same time to draw out of the past the remarkable lessons it presents to the effect, that great bodies may possess the historic episcopate (as Donatists and Novatianists did) and yet not be of the Church, to point out that an unhistoric episcopate adds to a Christian body no inheritance, no unity, nothing but a different business management; to point out the thinning

<sup>1</sup> *The Episcopate for the Lutheran Church in America.* Rev. J. Kohler, D.D. (New Holland, 1893.)



out, the dilution of the historic episcopate in a  
 Church which intrudes scores of pretenders into  
 which lead to  
 Intrusions historically occupied sees, and creates scores of  
 Bishops to secure a majority in a pretended council  
 of Bishops. On this subject it is common to see  
 the gravest misrepresentations of the learned and  
 and triflings. exact views of our great student-divine, Bishop  
 Lightfoot. All perhaps do not know that one of  
 his last wishes was that all he had really said and  
 written on the subject of the apostolicity of the  
 episcopate should be printed together and stand  
 without note or comment. It was done, and any  
 one can obtain the paper. And now I am anxious,  
 as I am sure he would have been, that we should  
 take occasion by the venerable anniversary to im-  
 press on men that Truth, that Order, and that Free-  
 dom to which the Great Mission really witnesses.

Let me, before we pass on to less domestic  
 subjects, thank you for the example you are  
 giving to all the daughter Churches of the  
 Diocese in your care for the religious serious-  
 ness and Christian habit of all who are enlisted  
 in the service of this Holy place—the end of which  
 This  
 house-  
 hold's  
 Devotion.

is the presentation of holy things by faithful persons in the most beautiful form—and yet again thank you for the unabated courage with which under such adverse circumstances of property and revenue you maintain to completeness and even increase in perfection, this marvellous fabric and these stately services, resolving that, at whatever cost, the Church's interest shall not suffer.<sup>1</sup> Courage.

II. I will now turn to subjects bearing practically upon our common work of to-day. II. Church  
Legisla-  
tion

In the Clergy Discipline Act the right position of the Cathedral in relation to the discipline of the whole Diocese has been recognised. I hope that the same will be the case in future legislation.

And as to matters of Legislation in general it seems not inappropriate that I should address to the Capitular Body the few words which I wish

<sup>1</sup> It gives me pleasure here to note that a Cathedral Union proposes to raise over £500 a year towards the maintenance of the Service and Fabric of Truro Cathedral. This was an antient plan elsewhere. And so disastrous, through unforeseeing legislation, is the position of some of our Mother Churches that we must almost expect it to be resumed.

to say upon what seem to me some tactical principles to which the Church and Christian people should have regard. I will rather draw out the principles from the instances, than lay down principles and illustrate them at convenience.

in Temper- First, then, we have never been substan-  
 ance un-  
 successful tially successful in Temperance legislation. A  
 quarter of a century ago, our reformers might  
 have secured most of what we now are humbly  
 asking for. But we would not accept it. More  
 comprehensive schemes were demanded, and com-  
 prehensive schemes are now less likely than ever  
 to be carried. Even now we find ourselves meet-  
 ing blank denials in proposing to alter the  
 licensing authority, and to compensate out of the  
 trade houses abolished. Not only government  
 by party makes minorities as strong as majorities,  
 but larger and larger numbers are interested in  
 the traffic as firms pass into companies. And even  
 if we elected our licensers popularly, who knows  
 what would be in many places the preponderating  
 influences in the elections?

Yet what man is not bound to listen to the cry

of working populations to have their temptations lessened? Is not that a very human cry? Do none of higher rank feel there would be more happiness in their families if their own sons could have been protected a little while longer against some temptations? It is useless to tell the artisan or labourer he ought to be ashamed of himself if he cannot pass any number of flaring palaces without being tempted in. It is just because this man is ashamed of himself that he asks the law to back him. But mainly because he sees the ruin of his unashamed fellows—the worst ruin, and the most prolific of ruins, that this land knows—he asks us to help *him* to help *them*. Other interests may be strong (if that is the only point), but in the long run his interest and his well being will be found strongest of all for England.

If a day of complete and comprehensive measures is past for many things, and will not just yet return, we are still bound to act on the converse of S. Paul's principle that they 'who use the world must not use it to the full.' If we cannot move the world to do all we would, we may

but 'com-  
prehen-  
sive'  
measures  
not in  
fashion,

yet prevail on it to do what it will. In some philanthropic minds there seems to be a vague feeling that Christian principle is dishonoured if it commands the assent of a respectable world, though an older authority wished to begin by 'commending itself to every man's conscience.'

and In this particular instance if we could only secure that whenever a license had been twice endorsed and whenever Adulteration was proved Licenses should be revoked—nay, if we could get but a decent definition of Adulteration, for 'legal Adulteration' is a mere mock—even these would be healthy steps by which the workmen would have substantially gained.

which is  
not bad for  
sincere  
work,

The subject is part of a very large question. The truth is that impediments to parliamentary legislation on moral and religious subjects do in some respects make the Church's work greater and broader, not more contracted. Her appeal then lies to the people not to a party, when she is forced back by party impediments on the people themselves. Governments are found, soon or late, to execute what the people demand. The


earliest work of the Church, and in many respects the grandest, was to pervade the nations with Christian and moral ideas<sup>1</sup> until no Government could stand which was not Christian in its action.

We see in the Fathers, whom historians so complacently neglect, the first movings of ideas which were consciously and successfully propagated among peoples and governments. And as we study the labours of S. Paul in a clearer colder daylight it becomes impossible not to recognise that it was that traveller's fixed purpose to make (as he did) Christianity the religion of the Roman Empire.

In our Colonies the Church has no coercive jurisdiction. It would be wholly premature if she had. discountenances  
unrealities

<sup>1</sup> Even to-day the feeling and sense of the Church's progress is more borne in on the minds of those who are intimate with the people by the changing tone round them than it is by even such wonderful results as the Duke of Westminster's Return exhibits. So again we are startled when we find a distant diocese of defamed churchmanship quietly adding church accommodation for itself to the extent of over 37,000 "sittings" in ten years (*Report of Bishop of Llandaff's Fund, 1893*). But this is a fact less impressive than the people themselves.

It would prevent a healthy growth to a full stature. Her calling there is so to possess men's minds with a sense of Christian needs and social needs, and with the perception that she possesses an organization which can meet those needs substantially, that out of the craving and the perception together shall grow the various constitutions. If the Church abroad anywhere places herself merely on the same ground or takes an attitude imitated from that of the Church at home, there she cannot grow in influence and extent. Other communions will outgrow her to which homelier conditions are welcome. Where she grips the present day with a Galilean grasp by any of the handles which it offers there she becomes strong. We are what we are here because this nation is exactly what it is. It will not dislodge us till it dislodges itself. Here, in England, out of the accession of new classes to social and political power,—(an accession of which the safety and benefits are undeniable)—some formal advances are being checked, some fruits of experience are disregarded, serviceable traditions, usages, manners, are rudely



interfered with. But the loss, whatever it be, is not final. We see more than one school of churchmanship boldly in its own way meeting the situation, different schools in different ways, but in its time there will come a new concretion, a re-forming, a readjustment of methods. That form will not be worse but better for its own generations, than the old, and from it nothing will be missing that we have lived or cared for. The Church's duty is not to wait till new audiences form and ask her for authentic guidance, but more and more strenuously to take her place as Christ's Day-school; to let every pulpit sound with the first principles of common society and of the Gospel; to measure her language by the capacities of hard-headed men; to step with boldness into the tide of present conditions while it is setting; to feed the furnace with the best she has, as the old artist strengthened and perfected the boiling bronze by casting into it his own antient silver. It is hers to correct, to restrain, to protect, to make just.

It is hers to create, or bear a hand in creating;



and sends home to first principles. to fight the fights and build the buildings of the first days ; not to fret, disappointed because it is

hard to obtain the neat regulation, impossible to get modern Parliaments patiently to hammer our petitions into convenient statutes. This is not the time. It is hers rather to glory in being the promulgator, the contributor, of those principles and sentiments, those clear doctrines and truths above nature, which have been committed to her as "keeper and guardian of Holy Writ," and rested upon her by God Himself as His own "pillar and ground of the Truth."

We want the men who have studied Thought and History, Economy, Science, Criticism, Art in the Schools of Christ (and there are such men) to teach them for Him boldly, and we want our younger Clergy to educate themselves in wise ways, leaving technicalities and pettinesses behind ; to fall back on the solidities of the Faith and Life, and acceptably to "speak those things in the ears of the people." The string stirs already ; let it sound.

And thus about that matter of Temperance

as about other matters, the Church's success lies not in getting a few enactments, but in changing the tone of classes in which intemperance is not yet discredited, as it has been changed in classes where it was fashionable. Already in places where a steady even teaching and pressure is kept up, I do see change going on, and I see the public-house no dishonour to them. I see courtesies infectious in country villages. Thrift, taste, reverence, visibly rise and fall with the pressure of the atmosphere. But we see greater things than these.

All the legislation that is wanted will come when the people are persuaded of their highest good, and no legislation will be of avail until they are. And if legislation based on public opinion abounded, still that would not be enough. A man's opinion may be strong, but unless his will is strong too, nothing will come of his opinion. So with a people. Moral suasion is required to form their opinion. When it is formed Moral suasion will be no less required to get them to act on it. There are States which excel in

Laws use-  
less with-  
out public  
opinion

and public  
will.

Legislation for Temperance, but they are not so conspicuous as to Temperance Reformation.

This is the real work of Temperance at present—to affect the opinion and the will of the people by moral forces commending themselves to man's reason and knowledge.<sup>1</sup>

It was this which, the other day, made the real force of the spectacle in the Albert Hall,—and of the Petitions, so far outnumbering and outweighing those of any political demonstration. It was the sight of the fact that a principle there is, a solid principle about the

<sup>1</sup> “Laws may represent public opinion, but their enforcement is almost wholly dependent on the public will, as contradistinguished from public opinion, and without the will the way will not be found.” *Governor Davis of Rhode Island, Message to General Assembly, 1888.* In ‘Prohibitory’ States in America the United States Government taxation of retail liquor-dealers is collected from 1 in 428 of the population. In the whole country (excluding California and New York which alone greatly raise the ratio) the average is 1 retail liquor-dealer to 393. The nearness of the ratios is strange, since obviously ‘in prohibitory States ‘the payment of this tax is of itself in many cases strong ‘*prima facie* proof of a breach of the law.’

From *Mr. Fanshawe's Report (1893) on Liquor Legislation in the United States and Canada.* Cassell.


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Church, and that the mass of our English laity are fully persuaded of that principle, which made the smallest movement in violation of it impossible.

There is yet another subject, Church Education, on which I would that they felt their strength as unitedly and as resolutely. If they did, there would be no want of leading, and no fears beyond. But to this I shall return elsewhere.

In the question of Church Patronage it has been found—this as a second instance—that no wide theoretic scheme, however logical, or however high principled, can as yet commend itself to the imperfectly instructed. But there are hindrances to Christ's work, and disgraces to honourable men, much more to dedicated priests, which are not our fault, and which we believe it will be the pleasure of even antagonists of purer vein to help us to be quit of at once. And there lies the duty, which I take to be every Churchman's duty, viz. to consider how the antient English

Patronage;  
some views  
of it



system of Patronage, which possesses advantages beyond all others, either traditional or newly invented, may be cleared of accepted but not less real abuses.

What Patronage might become if the theory of property is allowed to supersede the theory of responsibility may be illustrated by a fact in some recently published memoirs. It is the more instructive because the scene lies elsewhere. A young French nobleman in the end of the last century was able to obtain from the patrons charges on churches and abbeys, which enabled him to live a luxurious and splendid life in the seminary itself in which he prepared for holy orders. However, he then went into the army, but the charges on Church property were continued to him. Next, a certain abbey in France had been assigned to the See and Chapter of Quebec. After our occupation of French Canada (when the French Church's property was secured to it) the Bishop died, his income lapsed to the Chapter, the Canons died off, and their stalls lapsed to the Dean, the Dean died, and our young noble-

---

man, by very early application to the Prime Minister, had the whole property conferred on him by the Crown, which was Patron.<sup>1</sup>

Such transactions, unquestioned there, were never possible in England. But I do not hesitate to say that I have received letters from persons who have passed under the hands and acted by the directions of simoniacal traffickers, the Money Changers of the Temple Court, which imply a view of the rights and property of Patrons that logically does not differ from the principles on which those French Patrons acted. And there are persons who are being daily educated in those first principles by those 'clerical agents.'

Whatever else happens a Parish Councils' Bill will be soon before the country. It must necessarily so affect every single Parish that I have thought right to summon Convocation to consider the subject. Convocation will, I am sure, take a wise and comprehensive view, and will report trustworthily for the general benefit.

<sup>1</sup> *Mémoires du Duc des Cars*. Paris, 1890, vol. i. pp.15, 211.

I have seen some unwarrantable criticisms, and seen them unthinkingly accepted, and I see that some confusions arise from a forgetting that the Bill will apply only to rural Parishes. It comes, partly owing to the growth and needs of population, in such natural sequence in the train of other measures of local government, that it would be no policy, but a useless and blamable impediment to oppose or hinder its general provisions. But one thing we must be careful of—to anticipate the chance of its being interpreted in any unjust sense which might amount to Disendowment of the Church.

which otherwise are rather more than tolerable


not to be allowed to disendow

Some may question whether the spirit of counsel exists in all parishes in the needful abundance, or can be called from the vasty deep even by the magic of 'grouping,' and some may question the sagacity of detaching the civil from the ecclesiastical affairs of the parish, but neither questioning will impair the indirect, less invidious and more telling influences of Churchmen. Hereafter the Vicar may not be the *ex officio* head, but nothing can deprive the

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wise, broad-minded and tactical clergyman of his influence and place in the Council. It is intended to 'educate' the parishioners. The clergy will get 'educated' too. The Churchwardens may surcease from various *ex officio* functions, but henceforth they will nowhere (as sometimes in the past) be elected on political or dissenting grounds to be thorns in his side. They will be appointed only *quoad sacra* and be everywhere that most helpful spiritual force which they can be and so generally are. And such men are not now, and are not likely hereafter to be, either sleeping or incapable men when councillors are wanted. In the Council they will have more weight than even now. As to the Church schools, I do not believe that amid all the legislation which preserves them intact wherever we can maintain them, there is any intention of suddenly and obliquely annulling their character by placing Parish Councillors of any and every denomination on the Management.

But there is one serious question on which, it is to be feared, difficulties may arise. There is reason to believe that many of our Parish





in the matter of 1. Parish Rooms which even if carelessly secured are not ours. Rooms, Clubs, Mission-rooms have insecure titles ; and whether they have or not, the question is Will such rooms—the most recent, costly, vigorous offering of the Church—be under the Church or the new Council ? The authors of the Bill would not intend to confiscate. But can it be so drawn as to prevent this, if the Building has never been really secured to the Church ? How is ‘ecclesiastical charity’ to be so defined as to secure it to its ecclesiastical purpose ?

I find it to be sometimes the case, even when some sort of legal advice has been had, that the Building has been conveyed to the Clergyman and Churchwardens. This is no conveyance at all. For Incumbent and Churchwardens are not a corporate body with perpetual succession except in the case of Elementary Schools conveyed under the School Sites Act.<sup>1</sup> In such cases the Building may even now still belong to the original donors or their successors, or it may belong to the subscribers or their representatives,

<sup>1</sup> 4 and 5 Vict. c. 38, ‘School Sites Act, 1841,’ and 7 and 8 Vict. c. 37 (Amending Act).

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or to nobody knows who ; it may not actually belong to the ecclesiastical side of the Parish and so might fall to the Civil Parish Council.

I have sent a letter to each Incumbent of the Diocese asking for those particulars which will best enable some general action to be taken, or scheme to be formed, should this be necessary.

It suggests itself that perhaps it may be possible to obtain in the Bill itself some limit of time before which titles may be made good, and so obviate their immediate lapse. But I am sure there is no time to be lost, and that it is the duty of every clergyman to look at once into the title of his building, and to take steps to make it good if it is defective ; to have it enrolled in Chancery if that is necessary.

I shall, if it is required, address you farther through the *Gazette*<sup>1</sup> upon the subject. Meantime I may say that out of 110 returns which were kindly made by the time requested, 41 show Parish Rooms vested in Trustees, 23 in the Incumbent sole : 21 belong to private owners.

<sup>1</sup> See letter on Parish Rooms in Appendix.



But 13 include the Churchwardens in the Trust and 12 have no Trustees at all. These 25 are not free from risk, *i.e.* nearly a quarter of them. Returns now come in daily which may of course

2. Doles alter the proportion.

committed  
to Eccles-  
iastical as  
distinct  
from  
Parochial  
Officers.

With regard to Doles—a form of relief which superficial talk is prone to sneer at, but no real student of the subject—a form of relief most religious, most churchly in origin—needing nothing but patience and tact to make it the most kindly and approved benefit possible to deserving people, whom it just saves from the workhouse—it would be an oppression to take Church Doles out of the ministering hands to which since the Reformation they have been committed, with the Communion Alms, generation after generation. Doles committed to the administration of Overseers, as well as of the Minister and Wardens of the Church,

3. Church stand on a different footing.

Vestries  
may want  
just  
revision.

There is yet a further point in this connexion. Supposing our vestries to be disincumbered of civil transactions, they may still remain encumbered with frameworks of different patterns con-

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trived to carry that civil business. We may have to apply to Parliament for a Church Vestries Act to simplify and make uniform future vestry procedure. A Draft has been prepared, and we shall not, I think, be refused assistance in the matter. Whether the confining to Churchmen of the office of churchwardens as partially already in the Peel and Blandford Acts might lose us more of nationality than it would gain for us of a sect-like pointedness, may be matter for discussion. The reintroduction of Tests would be too fierce a price.

7

## **II.—THE SAME MOTHER CHURCH.**



**CHRISTIAN CHILDREN.**

## II.

THERE is no present day conflict full of wider Opposition  
or more permanent issues than the Battle of the Religious  
Children. The Christian Church counts children Instruc-  
her own if they are not denied to her by their tion  
parents. But there are powers which will not apparently  
let them come to her for daily teaching, what- not  
ever the parents may wish. The question does  
not stand by itself. It is bound up with other  
great interests, and is part of a great movement.

If we thought it to be part of some vast effort  
for the de-christianisation of Christendom we have  
it in our power to point to a country where the  
object is not altogether unavowed. But we have  
by no means similar reason, that I know of, to  
think that it is designedly so in England. anti-  
Christian  
in  
England.

If we could show that there was in the



supporters of non-religious education a real desire that the next generation should grow up not christianised, that home itself should not do what they think the school need not do, we should have on our side almost the whole nation.

Non-religious view of Non-religious Education, and its blight.

A late Minister in a great British Colony succeeded in organizing education on the basis of an opinion that Christianity was disappearing, and could not and must not be retained. He foresees, as he has eloquently told us, that along with the decline of religion and the Church comes the decay of social and intellectual influences, of family life, of literature. The opinion is no doubt just. And I must think that neither the pessimism, nor the fatalism of the theory, nor what is believed to be the result so far of the experiment, will commend it for adoption even by those who least think with us.<sup>1</sup>

But if the moving cause of a parallel conflict in England is not either of those principles it is unwise as well as unjust to impute or insinuate

<sup>1</sup> C. H. Pearson on *National Life and Character*. (Macmillan, 1893.)

them in the case of those who oppose us here. Parallel currents in history do not always flow from the same springs, and the loss remains at last with those who make such mistakes. The movement in England is a strong one too, but it is part not of intentionally anti-Christian schemes, but in some measure of a jealous siege of the National Church, and in yet larger measure springs from a crude indifference to teaching which, with other bodies, the Church holds to be essential.

The Church's position has not originated in the necessity of opposing any of these new views. The Church always held it to be one of her paramount duties, committed to her with the words 'Feed my Lambs,' to evangelize not only men and women, but children too. She believes them capable of religion; capable in will and in conduct; in knowledge capable fully up to the measure of their understanding, and in feeling, at least as far as it is safe to arouse it. The religious care of them from infancy is a part of her organization, which she makes provision for according

It is of the  
essence of  
Christian  
Duty

to the utmost of her power, and will never abandon. She has apostolic charge for bringing them up in 'the nurture and admonition of the Lord'—more accurately to the Greek 'in Christ's discipline and mind-formation.' She does not stop short of holding from her Master that their pure developing character is the model as well as the parent of the man. Christendom depends on the children.

School-teaching is a branch of the Church's organization—not religious teaching only, but all teaching—for we teach habits of mind, ways of looking at all things; we teach facts about the intercourse of God with man and man with God, which give to all other facts their true setting and proportion. Man may stare at the facts of History or Science, but he can no more understand their immense and permanent significance out of God in Christ, than he can make out what planets and constellations are doing if he holds the Ptolemaic Theory or no Theory at all. He can move among human duties and good deeds and sins and ignorances; but with-

to give the  
Christian  
view of all  
life

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out God in Christ sins against nature itself may seem indifferences or duties, and ignorance may seem enlightenment. They have tried teaching morals without religion elsewhere. The teaching is sawdust. The results are dark. Any one may read that.

✓ A theory of Divine life is essential to a human <sup>in</sup> Education. life. Some theory, as all history shows, is inevitable. We have a true theory, the Faith, resting on a true history, the Gospel. And, to put the Church's view concretely, we say that a child who knows "the Church Catechism," whether in its own form or in some other form, is, so far as it goes, an educated child, and that one who knows it in no shape at all may be an admirably informed ✓ child, but not an educated one. To be able to draw out his duty to God and to man from his own undeniable position in Christendom, to know and love the Self-Sacrifice of God made for himself, to know what objects in the world it is desirable to live and to pray for, and what great helps God has provided in this earth for his own individual weakness, this is to be a child

indeed, and to have the makings of a man. But to be brought up amid this knowledge, and to be accustomed to be indifferent to it, is a lot more poorly motived and less animated than the half-truthful shadowiness of Paganism.

The Non-sectarian religion and its dogmas


The movement which we have for awhile to stand ✓ and face is Non-sectarianism. This in spite of the nebulous, negative mist of its name is condensing into a substantial religion. Its organs have already given a novel literary application to all such terms as 'sect' and 'sectarian,' withdrawing them from their accepted usage, and substituting them for the words 'Church' and 'Catholic.' The new religion is based on a theory and formula exactly as the old one is. Its language is that of the Council of Trent, 'If any man shall teach this or that doctrine in precise words *anathema esto.*'

While the New Testament draws the most marked distinction between the elementary truths ✓ and the higher intuitions of Christianity, symbolically calling one 'milk' and the other 'solid food,' the first principle of the Non-sectarian faith

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is that those deep underlying foundation-facts on which Christianity reposes, those facts which S. Paul would extinguish calls the 'mystery that had been hid from ages, facts. but was now being unveiled,' are to be regarded as "theological subtleties,"—the Incarnation, the ✓ Atonement, the Trinity in Unity. We look on men as nothing else than simple truths of nature, man and God, which being really known to them and breathed in as certainties of existence, men feel and think in one way and not in other ways. And that plain Christian way we look upon as carrying the future of man. That is the simple account of the matter.

Well. There is one class of schools in which by their constitution it is most easy to omit or to slur the imparting of these facts—our Board ✓ Schools. In a very large proportion of them I believe they are neither omitted nor slurred, but faithfully taught with full sense of their importance and with results perceptible. The other class of schools in which by their constitution the facts *must* be taught is being driven hard by the practically unlimited resources which are com-



manded by the others and not by them. Something or other—it is denied that it is anti-religious feeling—is at present pressing the drive from behind. Schools have been driven, yes, driven, out of one class into the other. There are examples in which no impartial person will refuse to see extreme haste and inconsiderate maiming and laming.

Our Policy  
not  
material  
alone,

Hence our cry for a "Policy." Policy is a great word and ought to mean an extensive thing. In this connexion it means Material Aid. A vision of a share in the rates has arisen with sufficient distinctness to diminish the voluntary contributions from some ample coffers. But it is not fair or reasonable that Churchmen should say "I think School Boards will come in generally ; therefore I will cease to maintain my National School." Reasonable language might be " We must try to secure School Board assistance for Church Schools, or to secure Church School Boards, and therefore must keep our school afloat as it is to secure our claim ; we must present an institution in whose name claims can fairly be made." To all Churchmen we

would say The Battle is *not* over. Do not desert. Do not lay down your arms. not pusillanimous.

What Policy then shall we frame? What steps shall we take? One suggestion is to make a great public pronouncement, as was lately done on another Church question. But the difference is that there the vast body of Churchmen were absolutely agreed. They wanted but one opening to utter one voice. But here there is not such unity. All do not see what the universal School Board would mean in respect of uniform teaching of Christian Truth. The half-educated penman, the lax thinker, the reckless speculator on religion have had their time and their effect even in our own ranks. We are not as compact as we have been or as we shall be again about religious education.

So what Policy shall we frame and what steps shall we take? If a sufficient body of Church laity, sufficient to affect public opinion and public votes, can make it known and felt that they do want rate aid and still will not have ratepayers' control, or that they will have Church School The Laity must claim Rates if they are to be claimed,



Boards, that great Laity have it in their power to say so. But the first step in that line of Policy would be to make such a clear lay declaration, and the second to be prepared to agitate.

Some of the dangers, however, are these. It is fair that we should receive as we do, like others, the Education Grant and the Fee Grant without religious control. It is fair that we should *not*, as we are, be rated for our buildings. It is iniquitous, it is a persecution that our very schools, provided as they are, should be rated to provide other schools. But, beyond that, would it be fair that we should receive rates, and the ratepayers not have the control which they have over other schools which their rates support? Then what is the mildest form which such control could take? It must be by the election of some of the managers. These managers would (I suppose) be denominational, for if they were mixed they would direct Church Education without being Churchmen. Would the electors be Churchmen only? If not, the elected would be such Churchmen as commanded a majority in other

but the risks must be understood.

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denominations. Then if they are to be denominational, we should be obliged to have a denominational electoral roll. Could any of this be without tests, and are we prepared to go back to tests?

That we could receive rates without some rate-paying management is hopeless. Take such an instance as this. In the East End a Board School receives £600 a year Education Grant, £270 Fee Grant, and £1,500 Rates. Now if we had rate-aided schools, we could not in some localities avoid having some such schools as that. Then what view would a Government be able to take of it as a Voluntary School, or of any school whose circumstances approached these? What claim would they have to remain Denominational?

However, we ought to do all we can, to assist the laity to arrive at conclusions as to whether rates are to be applied for or not, and then steadily to encourage and work for any conclusion reached by them. We meantime ought to bring the subject plainly before them at gatherings of various kinds, and press on them

The subject to be fully argued

the need for speedy solution. Our parochial ruridecanal and diocesan organization is such that there is no difficulty in either diffusing knowledge on the subject or rapidly bringing resolutions to a climax.

One important detail there is which ought not to be omitted from consideration. It is the mode of distribution. Two ways have been proposed :

1. To increase the areas of School Boards (which possibly is in itself desirable) and to commit to them subject to appeal, the distribution of the rate to all schools within their area.

2. To empower every ratepayer to label his own rate and commit it to the County Council for assignment accordingly.

And there is a check which the majority of the Education Commission agreed to, and which to me seems most important, viz., that the rate should be paid only to meet subscriptions, and should not exceed a fixed sum for each child. Without some such provision as this the Denomination or Church would part with its last claim to consideration as

a body labouring for Education in the spirit I have described before. The Church cannot be allowed to become itself a mere board spending money collected by *force majeure*.

and  
liberality  
reckoned  
upon.

The question whether or no the rates shall be called on in aid of denominational education is a most important section of a policy. But a policy means all that makes for some wide aim, at much cost of private notions, through the moral effort of every member of the party. I understand by such words as the Policy of the Church with regard to Education (1) all that makes for the upholding of her voluntary schools and the purity of their teaching; (2) a resolve on her part to influence all education as much as possible for good.

But real  
Policy

To these ends (1) we must secure unity and compactness of action. We must have a centre of work; we must converge all rays of force on its animation and activity. The National Society is our tried and proper instrument. Its relation to the whole episcopate, its clerical and lay committees

requires a  
centre

and constituency, the Bishop of London's present part in it—who is an absolute master of the subject—and its historic services hitherto, make it the fittest focus of this work. Narrowness and prejudice should in it be impossible. No new organization could, until long after this controversy was settled, gain any comparative position. Its resources then ought to be indefinitely strengthened, important views and facts ought to be communicated to it, and resort ought to be made to it in every emergency throughout the country.

I call attention to the great importance of its coming November Conference. The mind of Churchmen at large ought to be then brought out. If then they see their way clear to claiming a share of rates we should be bound to support them, and to make safe conditions.

The whole Church is interested in the maintenance of every efficient National Church and School,—*in solidum* as the Romans said—the whole in each.

The interest has to be active in two ways,

financially and spiritually. The financial side and the meeting of requirements come under the cognisance of the Ruridecanal Board (which ought everywhere to be watchful and stirring) in communication with the Diocesan Board, and ultimately with the National Society. That local effort must be encouraged and evoked to the utmost stands to reason. This must necessarily be the mainstay.

The spiritual part of the interest which is necessary to maintain the school is its most real side, though people without faith may not see it. If the spiritual had been strenuously held to, much that is material would have followed. If managers would, by their personal interest, show that they had Church teaching at heart; if clergy and Church would show for the religious knowledge and religious spirit of Pupil Teachers the personal zeal which the School Board shows for their secular well-being and knowledge (witness the arrangements commonly made for them and their comfort) there would be fewer difficulties either social or financial.

Ask any head of a Training School about the

and the  
use of  
channels

and  
spiritual  
force in in-  
dividuals,

✓

difference of tone, temper, and general attitude towards the greatest questions between Pupil Teachers who have been well cared for and taught by the clergy and those who have been let slip. A very little knowledge of the world will interpret what falls from them.

and a care  
for the  
highest  
interest  
of Board  
Schools,

(2) Churchmen must do their best in the most reverent, respectful and honourable spirit to make Board Schools religious and as good as possible. There are Board Schools with which our most acute and exacting enquirers declare themselves satisfied. There are many more in which the influence of the teachers is high and pure and strong. No school ought to be endured by a district as doing its duty by the young citizens of England, in which the Bible is not well read and explained; in which Christian inferences are not pointed out as to the highest truths; in which Christian duty, at home, at work and in the street is not shown to rest on the great fact "ye are not your own"; in which Christian prayer and praise are not

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taught and used. The Christian-minded electors who have to elect every school board are strong enough to secure this.

Every parent as well as every other elector has a right and is bound to insist on what was left us in 1870, the "Compromise" (as ✓ it is not very truly called) being strictly observed. Every known breach of it ought to be laid before the School Board, and if necessary <sup>and in-</sup> <sup>sistence or</sup> good faith carried further. For it never was contemplated in all honesty that Unitarianism should be taught. And if it has not been proved to be taught, it has been proved that there are school authorities which would not object if it were. But, as we have said, Non-Sectarianism has dogmas which are rapidly becoming formulas, and these have no right to be taught any more than any other formulas.

It is needless to repeat that after all combativeness however necessary is not the final power. Willingness of churchmen to serve on school-boards and willingness of Churchmen to take the trouble to elect them is the best in-



fluence which they can bring to bear on the current of affairs.

and refusal of compromise, Lastly. It is almost needless too to say this— but expression may be fairly given to what must cross many minds—if further assistance were to be offered to our teaching on condition of any surrender, relaxation or compromise of our right and duty to give the children of the Church the full and perfect teaching of the Church in the Church's own form and way, the offer however tempting must be rejected without parley. We have no choice.

and generosity to Non-conform-ists. But if on the other hand any freedom be asked of us and authentic means provided for teaching children of nonconformity the parental views we shall put no difficulties in the way of what we asked for ourselves in the Bishop of Salisbury's Bill. If such a plan became more extensive than I think is likely, we should be only living under what both Dr. Arnold and Dr. Hook alike thought a reasonable canopy ; and we should find that it need never have been met with the

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horror with which it was so long since received when first suggested by their sagacious heads.

This then is the outline which I venture to think we ought to fill out if we use so large a word as 'Policy':—

A very strong centre stored with forces. The maintenance of National Schools by financial and much more by spiritual interest thrown into them—a vigilant vigour—ruridecanal and Diocesan, with a National *culmen*. Sincere desire and exertion to make Board Schools as good and as religious as we can. An honourable observance, and an honourable claim for the observance, of the old "Compromise." No new compromise.

Into this essential scheme work Rates and their obligations, if you think it safe, and if you can.<sup>1</sup>

<sup>1</sup> Since the above was delivered the National Society have requested the two Archbishops to appoint a committee to consider this subject.

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**III.—ALL SAINTS MAIDSTONE.**



**AFTER-EDUCATION AND HIGHER EDUCATION.**

6

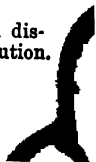
### III.

It is wonderful how the Church in her highest moods of contemplation, while adoringly receiving the most transcendent mysteries, passes instantly to find some natural expression of them in terms of ordinary life. In praying on the mystery of the Nativity she immediately asks in her collect for our own 'daily renewal'; with her heart full of the Resurrection she prays that our 'good desires' may be brought to good effect'; commemorating the Descent of the Holy Ghost, we ask for 'a right judgment in all things,' and upon the ineffable mystery of the Holy Trinity 'for defence against all adversities.'

The  
Doctrines  
of the  
Church are  
for every-  
day use

These are examples of what runs throughout the Church view of life, the desire that 'nothing may

and dis-  
tribution.



be lost' which God has done for us, that every  
 ✓ 'fragment may be gathered up' into its own  
 basket for future use.

Elementary Edu-  
 cation does  
 not yield  
 propor-  
 tionate  
 returns

When we look at the unmeasured prodigality of  
 Elementary Education, its excellence, the standard  
 which is reached at so early an age, the precision  
 with which what is learnt is known at the time,  
 we can scarcely help asking where is the corre-  
 ↓ sponding after-result ? where is what should be the  
 suddenly improved advance in the vast number of  
 young men and women who have received this  
 extraordinary accession of Light beyond their  
 forefathers ?

The Church enquires of her children, in recalling  
 to them their baptism, in the words 'Dost thou  
 not think that thou art bound' in mind and in  
 life to exhibit what answers to that old vow and  
 old gift ? We may by the same right say to  
 each 'Art thou not bound' to let us see what comes  
 of this admirable education ? I know the bright  
 child would reply on leaving school 'Yes verily, and  
 by God's help so I will.' Now as to the subsequent  
 facts they are matter of impression ; and impressions

even if very general may be mistaken ; but the most general impression, I think, is that though there is much improvement of conduct and of condition ; although diminutions distinctly appear of many and great evils ; although early training visibly combats them with effect ; yet the effect is not commensurate with the engine and the power set in motion, nothing like so palpable, still less so gigantic, so magnificent. There seems to be an effect, but as yet a too limited effect, of such direct, positive and grand work as our national education. ✓

If that impression is not general, or if there is other and more reason to believe it is not accurate, what I shall have to say would fall to the ground. But I rather accept it myself. I confess to a doubt as to what the exact thing is which our present system is doing. I doubt if it founds an interest in the greater subjects of education. I doubt if it produces any interest in the Englishman's mind in his own born subject, the wonderful history of his country. I doubt whether it fulfils its own name for our best powers,

in  
interest  
roused



whether it *e-ducates* these, developes, expands, disengages them from self. I doubt (as most or originality fostered people do) whether originality is being encouraged at all. It is doubted in respect of the arts, of letters, even of practical science. But if the effect of education at this moment is (as I rather observe) to extinguish or damp originality it is not  
 ✓ doing what education ought to do, and what a less minute education used to do. If such impressions are but partially true they are important; and I believe for the present that they are, and I ask why; and whether the contrast between power and effect may be diminished.

(1) If true, there may be something in the fact of the training of these young heads being a little  
 ✓ disproportionately intellectual, a little too serious, businesslike and unamusing in contrast with the way in which the life of public schools (and particularly their bright religious influence) developes characters and honours self-restraint and yet creates enjoyment in a very high degree. (2) But I do not want to dwell on that to-day. What more and more asks atten-

tion is a very patent cause which undoubtedly would act towards the supposed result. And we ought to consider what means the Church has for help in the matter. That cause may not be in the schools at all, but in the sudden arresting of every habit, influence and tone which has surrounded the young boy's life. That cause is, I believe, the deep gap and pit which awaits the young mind and habit, as soon as it has cleared its last fence, and has done with the elementary school. We have heard of boys, well enough conducted while in it, agreeing never to have more to do with books or churches. But compact is not necessary. The ordinary energy is transferred to plough or counter or desk, and taste and interest have not been so much attracted to the things which make the amenities of our lives as to make it impossible to dispense with cheerful pursuits and happy hobbies. Idleness in leisure time and coarser habits are left with their attraction, and that is a pit.

mainly  
through  
1. failure  
of con-  
tinuance.

But I cannot watch the streets of London these last few years without feeling that the Boys'

(Such con- Clubs and Parochial Societies, the Guilds, the  
 tinuance Young Men's Associations, the Polytechnics,  
 as there is is very  
 effective. are producing real effect. The great exertions  
 of the Clergy have a visible reward. I most  
 earnestly urge the promotion of such associa-  
 tions everywhere. I urge too the wise policy of  
 associating together the guilds of a Diocese, as  
 immensely increasing the field of interest, and  
 strengthening in a natural way their spiritual use-  
 fulness for all good and religious works. The  
 Church will reap one of her greatest harvests of  
 hearts and souls when she has cast this seed abroad  
 in the country places. O for when that universal  
 group of bold yet half-ashamed lads who were the  
 pride of the school, ceases from its evil talk at the  
 corner of our fairest villages ! O for when the good  
 people of one village will care for the good works  
 of another ! O for when the Citizenship above  
 is felt below and cares for its franchise !

The Church must expect to pioneer.) Certainly we must press on to open, to estab-  
 lish, to invent springs of interest in the schools,  
 more means and places of bright and strong occupa-

tion for those who leave them. If the Church does great things we know the State will one day step in, provide new funds, extend the operation, and take the honour and the direction. No matter, the work will be done, and the Church *is* a pioneer after all.

One small suggestion I sometimes see made and usually received without welcome, is to me a good one and, I believe, is being successfully tried. When we think of the simple ways in which our own personal interest in literature or any living pursuit began, surely it was not first of all in teaching-hours. There was the earlier production of an interested state of mind, a lively condition of the thoughts, into which the good instruction might slide. The power of a great master, or the discipline of a great subject laid hold on minds prepared by interests begun many years before. Biographies tell us always the same. It was in *reading to oneself* that the tendrils and tenterhooks crept out and laid hold. It would be a most profitable pastime two or three times a week, if each class had its quiet

2. through  
pleasure  
not being  
engaged  
on the side  
of books.



reading time, lolling happily on the desks, over some sufficiently engrossing story, not to be questioned about afterwards. What we want to awaken in our elementary children is what is awakened in the children of middle class families, a liking for acquirement, an interest in the unknown, a dislike of vacuity. It is not awakened in one class and cannot be awakened in the other by instruction and model examining. The little spirit must itself be charmed.

n. 13.  
I need scarcely mention the importance of forming and keeping up elementary school lending libraries—libraries of such books as we would have read ourselves when we were boys.

To pass to another branch of the subject.

3. Waste of soldiers' training for civil purposes.

The admirable papers and speeches of Sir Lintorn Simmons, General Feilding, Lord William Seymour, and others at our last Congress and last Conference have been a direct appeal from Soldiers and men of the world to the Clergy. They believe that it is in the power of the Clergy

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to do themselves, the Church and the Army together, one of the greatest services imaginable, and one which will forward all good causes.

The standard of recruits rises. The experiences in the army are better. Short service sends back into our parishes in full vigour men trained, experienced and oracular. These leading officers have asked the clergy to take pains with the young fellows before they leave home, to give them a little sound wholesome advice at a susceptible moment, to send them an occasional line through the post, to know them when they come back possessed of more natural influence than the run of folk, and if possible find them some little trusty duty. We can see the value of the suggestion. We can feel what the earnestness of such men would be worth, and the Church will find her account in winning it in country places and towns alike.

The Education of the Clergy. We must not spare ourselves. Of course there is no need to say how our ranks are recruited by men of fine

The  
Education  
of the  
Clergy.

The preliminary requirements *nil*.

and wide cultivation, men of thought and study, of delicacy and of grasp. That is acknowledged. But there are also among us more than enough of men who too plainly have had no studies except just enough to pass a bishop's examination, no knowledge of the world and of that "thought" which they are to "bring into the obedience of Christ," no grasp to cope with the shrewd quiet labourer, or even with the tongue-sharpened talker. The absence of preliminary general education on the broad basis of school and college makes these odd and ineffective beings what they are.

The pressure for workers has been very great, and perhaps some of the Theological Colleges unassisted have scarcely known how to exclude any whom it was possible to bring up to the standard of ordination examinations. It did not seem their business to insist on wider preliminary qualification before admitting them to this course if in due time they would acquire the special knowledge required by the bishops.

Thus while the aspirant to the professions of the law, medicine, soldiering, and other careers

also, or the man entering the university as an undergraduate, was required to exhibit proof of good education and successful intellectual effort before being even allowed to enter on the course of study for his future work, this qualification was not demanded of the clerical student. It has been a growing mischief, but one which could not be met before it asserted itself.

This is now changed. This year a general and complete understanding has been arrived at. The Bishops will admit no one to Holy Orders in future as a Literate or from a Theological College, who has not, before commencing his special two years' curriculum in preparation for Orders, passed a general preliminary examination in the recognised foundation subjects of a liberal education. No danger could be greater to the usefulness of the clergy in this country than that they should be uncultivated men with a mere seminary training whether it were short or long.

A higher standard of previous knowledge to be required.

In our own Diocese one of the best and happiest experiences that has befallen me is the admirable idea of our Junior Priests—and

Junior Priests' Association.



it is all their own—to form a Union in which they engage themselves to each other to follow out their studies in agreed-on lines and in happy consultation with their Bishop. Such a plan steadily persevered in must be fruitful all round.

Higher  
Religious  
Education

The question as to Religious Education, of which one part is Instruction on the Subject of Religion and kindred subjects, is not one which touches only elementary schools. Since much has been said and written lately about it in relation to other schools, I may touch upon the matter here in relation to those schools which our Diocesan Society hoped to assist, and may be allowed to say what I myself understand to fulfil the idea of such instruction in Public Schools themselves.

Diocesan  
Society  
having  
that  
object.

1. As to the Society for Higher Religious Education in our own and other Dioceses, it may, I think, fill a very useful place if it concerns itself with what may practically and unpretentiously be included within its sphere.

There are many schools no doubt, both private

and other, which want and which are glad of a little pressure for more systematic teaching of religious truth in stated hours, and with well arranged cycles of subject-matter. To show such schools and their *clientèle* how much can be done without impairing the prosperity of their children, and how well worth doing it is, is to do no more than to give definiteness and hope to the vague desire which is really in every parent's mind, that their children should be brought up in 'all goodness' as well as in honour.

To offer to examine such schools efficiently in the subject, and to give certificates which shall carry weight of the reality of the Religious Instruction is a valuable offer.

If the Society can aid the Church in her constant witness, by bringing this schooling home to homes and schools, that is a fine function for it.

It is not for the Church to despise the anxiety that the Secular Education—the education for this present *sæculum* of God and His world—shall be as large and thorough as possible. It is for

The Church promotes Education for this *sæculum* as well as

for all the Church to show that 'godliness' *εὐσεβεία*,  
*sæcula*. intelligent reverent intimacy with the things  
 that concern the *sæcula sæculorum*, exercises a  
 vast benignant influence over this lesser age. So  
 says S. Paul that *Eusebeia* is profitable to all  
 things and has a promise of the present life as  
 well as of that which is to come.

To begin with it took the Town. This was the way in which the Church of  
 the first days did its work. It ran along the  
 Roman Roads of the Empire. It seized on the  
 great political and commercial centres. It appeared  
 in the market, in the law court, in the palace, in  
 the school. Men's consciences and intelligences,  
 and sentiments found it a new power not outside  
 of life but within it at its fountain; and there it  
 is still for those who ask searchingly "What mes-  
 sage have you for me at my work and for my  
 boy at his?" They that take in hand to teach  
 men, men from the pulpit and boys in their schools,  
 must put warmth and heart into what they teach,  
 but they can impart little warmth apart from  
 the treasures of knowledge. It is the schoolmaster  
 himself and not a special religion-master (be he

who he may) who commands the attention and sympathy of the expanding boy-spirit.

Such masters, such mistresses will, as they understand the aim of the Society, find the assistance of the more learned and cultivated clergy a real gain in examining their schools. But I sincerely hope that the Society will never as a Society, whatever individual members may be able or willing to do, propose itself as an examining body for the secular subjects of schools. ✓

The Higher Religious Education of Public <sup>In Public</sup> Schools is a difficult subject which requires the <sub>3 Schools</sub> most delicate handling and in which persons inexperienced in the life and direction of those great institutions may do mischief by theorizing from the outside.

Whatever the subsequent effect, it cannot have been for the time beneficial to the education of the country that William Wilberforce so seriously shook public confidence in the whole system.

A respectful and straightforward expression of the thought of Churchmen was laid before the

there is true recognition

Headmasters at their last Conference by a meeting which included several Headmasters in whom great confidence is felt. The way in which this expression of thought was received showed that the Headmasters themselves understood and entered into it. Anxieties afterwards stirred up were not to my mind justified. The spiritual office of Masters was there gravely and earnestly recognised. And it surely was far from any mind that the numbers of

√ non-church boys should deprive a Churchman's son of the teaching that is his due. Rather it was pointed out how all rights are preserved. The guardianship of these had better far be left to the headmasters and their colleagues. Any attempt at regulation from without would issue finally in a conscience clause which would be a very different thing in the intimate life of Public Schools from that which it is in the classes of an elementary day-school. It would disintegrate the school, fill its intercourse with snares, and preclude men of the calibre, independence and honour which now are the great force of the schools, from devoting years and lives to our boys.

of what needs expert handling.

Meantime, no one who knows our schools can doubt the immense power of religion within them. It is not suitable here to compare the young minds and habits formed by them with the products of foreign institutions. But let any parochial clergyman say what it would be to him and his ministries to be listened to with such intelligence, to have his counsels so attended to, to find not consequences but principles so accepted as reasons for right-doing, by his own congregations, to have his very words remembered in the grateful way in which many a master, living and dead, has been followed in and outside of our school chapels.

On the other hand, it has perhaps naturally been supposed that more was asked for than can be given. No doubt it is believed that the great power of public schools would be able to command better preparation in the knowledge of Scripture from boys who enter them. It is held that parents themselves little know, would not believe, and do not certainly wish their children to be thus ignorant, yet preparatory schools state a strong case against home-teaching. The parental interest

They are strong on their religious side.



is the effective interest all through. Although the time given to the subject in elementary schools is short, yet there can be no doubt that the knowledge of Scripture among their scholars far exceeds that acquired in richer children's schools and schoolrooms.

The time needed not great. And there is perhaps some misapprehension as to the proportion of time which it is supposed can be devoted to Scripture or to Church history. In one great school whose men are marked in the university for their knowledge of the subject, the excellent system, not the time, is everything.

James  
Prince  
Lee's  
method.

I will even venture before you on the delicate task of putting in evidence my own experience. I had the happiness, felt then to the fulness of my capacity and felt increasingly I may say day by day since, of being brought up under one whose very being vibrated with pleasure and sympathy at being amongst his scholars face to face with the most beautiful or the most difficult uses and problems of thought and expression. It was with those scholars, not over them, or against them, that he daily taught—taught and

would above all things insist that he daily learnt.

✓ “Let us work that word through now. We will see how they used it from writer to writer. Never mind the commentator. Don’t let us guess ✓ what Sophocles must have meant, let us ascertain exactly what he says.” He made himself enter into his scholars’ processes of thought, and their stages of thought. It was with him they emerged into solutions, and with him that their imaginations embraced the conditions and the issues.

Now I am certain—I speak what I have heard him say—I express what every one who lived beside him realised—that his most powerful instrument (if I may so call it) of linguistic and mental analysis and the spirit which gave life to all his teaching was found in the Greek ✓ Testament. Next to that in Butler’s Analogy. The value of Divinity to the rest of study,

But this great teacher knew his Thucydides ✓ nearly by heart—his Aristophanes, Horace and Virgil. And he was certainly in the foremost order of the Greek critics of his time, dealing with Porson, with Hermann and their school like an equal. But I repeat his Greek Testament was



his truest sword 'Give it me. There is none like that.'

and its  
intrinsic  
value,

Of course I do not venture into the more sacred regions of its power in his hand, in his spirit. I will only say we have seen his tear. But I am speaking simply of its educational and disciplinary service, which was, in his sight, just as certain and necessary as it was subsidiary and secondary.

and a  
partial  
reason  
why it is  
so.

Something of the reason of all this is caught in a recent note of Professor W. M. Ramsay's, who at the time to which he refers had not reached his present religious position. 'The Epistle to the Galatians (he says) formed part of the Pass Divinity Examination in the Final Schools. . . It is only fair to acknowledge how much I gained from an examination which I submitted to with great reluctance. Immersed as I was at the time in Greek Philosophy, it appeared to me that Paul was the first true successor of Aristotle, and his work a great relief.'

It has appeared to me to be only just to say

so much of the Teacher in bringing out the value of the study. But did it consume much time?—An hour on Sunday and two hours in the week. In the four or five years which were spent in the two higher forms of the School, it was possible besides reading in the most scholarly accurate way certainly the chief part of the New Testament and Isaiah in the Septuagint, to go twice through Butler, and twice through the best books then extant on Evidences and on Natural Theology. Patristic reading ceased to be distant or impossible through a very few bright readings in the Apostolic Fathers. And a life-long interest in Church History was founded for many by one half year's reading with him of only one volume.

Time not a considerable element for this purpose.

It is not the time consumed, but the interest kindled, which makes the Higher Religious Teaching ; which makes Students and Churchmen. It may possibly be known to some, that besides other distinguished scholars and clergy, the last and present Bishops of Durham were in that Class. Yet Nonconformists were there too, and



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so far as I am aware, not one was drawn from his parents' persuasion, so simple a matter did the preservation of honour seem.

I would conclude then thus: The parents of England in every class were never, I truly believe, more anxious than now, that all their children should "be christianly and virtuously brought up"—nay, more anxious to express their desire. The carrying out of their desire so far as school life is concerned may be committed to the high-minded and able men who rule the education of England. The highest and most effective religious education is not a matter of hours drawn out, diverted from the preparation for life-work, whatever it may be, but is a strong and happy stimulus to such work and is exactly that which personally such men are of  
√ all men the fittest to impart.

**IV.—S. JOHN BAPTIST CROYDON.**



**STRUGGLING VIEWS.**



#### IV.

OUR surprise will sometimes refuse to be sup- <sup>Dominant</sup>  
pressed as we dwell on the complete contrasts <sup>views</sup>  
between the opinions of one generation and those  
of the next on the greatest subjects. It seems as  
if the strongest sentiments had existed only to be  
reversed and annihilated; as if the hearts of  
children were almost naturally formed to turn  
away from the hearts of the fathers.

We know that the real account of the matter is <sup>coexist</sup>  
that there always was a strong undercurrent, <sup>with those</sup>  
whether heeded or not, flowing across or against <sup>which will</sup>  
the movement of the surface. That different judg- <sup>supplant</sup>  
ments of things had been all the while working <sup>them.</sup>  
and struggling long before they prevailed. That  
there never was a time when one idea enchained  
all society from head to root. That reason and  
feeling and interest and passion were creating and

forcing on new movements while the force of the former was being gradually spent.

Before we condemn the errors with which the religious part of society is in every age thought chargeable we ought to know what were the leading views of the most intelligent and progressive part of the rest of society either on the same or on similar and parallel subjects. If for instance we are amazed that the Church should ever

To estimate the force of religion in any age we must know the best other opinions,

which sometimes surprise us when we do know them.

have acquiesced in slavery as an orderly and regular institution we should enquire what were the views of the most enlightened and liberal of mankind at the same period on the wider question of freedom in general: what sort of liberty they thought the weaker classes of the community ought to enjoy; what kind of weight the advanced advocate of political freedom attached to the wishes or the wants of the labourer, to the claims of the poor in towns for health, for housing, for livelihood,—what they would have made of the word ‘aspirations’ for instance if a century ago they had heard it applied to the artisan.

But in all times the struggling, shooting seed has been with the Church. One task of hers has been to hold society together. Another and a fulfilled one has been at the same time to nourish the hope, the uplifting idea of the future. The germ of the slave's liberty, the germ of woman's emancipation, began to exist in St. Paul's view of society, though there are words of restraint in him. The Bodmin Book of the Gospels records the manumissions of the serfs which the Bishops were successfully urging upon the Lords down in Cornwall early in the tenth century. The Reformation of Church order and Church teaching was advancing fast in Robert Grosseteste.

The fruitful seed has been in the Church!

The same observations are true equally of social, intellectual and religious facts.

If ever a Church has been behind the general advance, weaker in tone, or lower in view, than the strengthening tone, the rising views of the age, (even measuring by far later general judgments of what has benefited society), then the Church has been ceasing to perform her functions and discharge her mission for the world. If any Church

An unprogressive Church is a contradiction. Her function is





has crushed liberty, repressed enquiry, encouraged persecution, refused to revise her past, the consequences of all these things must be upon her. If she affirms for ever the sacredness of statements which she had once made in the dark, when others have unlearnt them in the light, then behind the world itself she must remain.

to vitalise, We know well that Christ's Church cannot move, cannot animate the worldly mass, except slowly by degrees, but the very task committed to her is to keep always in action those forces, those impulses, those quickening throbs, those life-currents, which do animate and move. She is meant to be the heart of the world.

to judge, We know too that not every new movement is an onward movement, nor every flaunted flag a new signal of truth. We know that there are false lights as well as rising stars of truth. But again, what is committed to her is to try the spirits whether they be of God.

to utilise. And once again there is nothing more remarkable, as in the history of Science so also in the history of Thought and the Church, than the way

in which even mistaken theories, movements that are destined to pause and to break off, schools whose rise and greatness leave no inheritors, are seen to have materially affected for good the progress of truth, and to have modified even wise and high teachings, which would otherwise have become one-sided, or would have given such a colouring to the expression of truth, as to make its more delicate tints and shades invisible.

Ours is not the time or the Church to which such struggling ideas are unknown, ideas in which much of the future power of the Church is wrapped up. I will mention three things as to which it is deeply important that the clergy should seriously and studiously help to form opinion.

Three deep  
move-  
ments  
now.

1. Social movement.
2. 'Higher Criticism,' as it is called.
3. The Sphere and Efficacy of Prayer.

These three are the present forms of the oldest problems in this world. The Relations of Man to Man. God to Man. Man to God.

1. The Social movement 1.—As to Social movement. There can be no doubt that there now exists in all classes, richer as well as poorer, a feeling after juster views of life ; a sense that stronger ranks are growing weaker, and weaker stronger ; and that, whatever other causes are at work, justice, too, is acting in the matter of this change. We see it not only in socialistic demands. Labour and sacrifice and advocacy and dedicated lives bear witness to what is stirring above. Religious and reverent men do not shrink from putting together such words as “Christ and Social Reform.”

not yet  
under-  
stood

There is wide dissatisfaction with unfair inequalities, and yet at the same time there is no less dissatisfaction with rough remedies ; there is little contentment with even the best state of things which has been produced by sweeping change in other countries. Certain kinds of so-called social reform produce a stagnant, apathetic, and unsympathetic level ; the obliteration of social eminence gives prominence to the pushing self-asserting qualities. The spirit of unions is not less exclusive or more merciful than the

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spirit of classes. All these phenomena are being observed as carefully as the other. The Church by her vast branching mass, the position of her people, her habit of connecting social duty with doctrine in her formularies of instruction, and her Clergy especially by their lives in town and village, have unique opportunities of observation, of accumulating and of inculcating that quick yet quiet wisdom which, in days of change, is worth more than all other faculties.

I have said before this that the Clergy ought to be most cautious of intermeddling in disputes which require detail and technicality of knowledge, but that they never can be out of place in recommending in every possible form, fairness, the preference of principle to advantage, the duty of each side to hear and understand the case of the other side.<sup>1</sup> This is the seed which the Church has to sow here. And I would still urge that both this kind of abstention and this kind of outspokening are among our foremost duties.

<sup>1</sup> *Christ and His Times*. Macmillan. 1889. Speech at Canterbury Diocesan Conference, 1890.

Justice  
must be  
the heart  
of it.

While on the one hand the poorer people are ready to recognise the love which goes to live among them, the care for Recreation and for Dwellings, the efforts to lighten the lot of the Aged Deserving Poor, they will not accept all this as a substitute for hearing what they think the justice of their claims. Some are keen to affirm that the working man abhors the parson. But will they affirm this of working men who know their parson, who are in contact with him, who see his work and his home? The working man of course does not know half of what the mind of the clergy is towards him and his, but what the leaders give as the reason why their followers are little found in Church is that all the encouragements of religion are offered to the well-to-do with little reproof of extravagance, luxury, waste of time, while there is censure for the unthrift or idleness or improvidence of the hard-worked and poorly paid. Rightly or wrongly this is the prevalent assertion. If there is any truth in it, it can only be lived down. It cannot be argued down.

2.—The second point, in which is involved much of the peace and Christian usefulness of many, is what is called Higher Criticism applied to the Scriptures.

2. The  
Critical  
Move-  
ment

There is too much misgiving that, although the Scriptures are what the Church has always received them as being, yet 'Higher Criticism' is competent to persuade many that they are something less and lower. The misgiving is so real in the thought of what the immensity of the loss would be to the mispersuaded that it is impossible not to sympathize. And it may be that too many people are misled by what is fascinating and smart in popular versions of that criticism and of its results. We should, in fact, have to look far to find a more truthful representation of the flimsy grounds on which faith may be parted with than is given in that argumentative tale which slides a Christian priest into Agnosticism. Such incidents if they occur in real life are but instances of weak personal judgment. They have nothing to do with the way in which 'Higher Criticism' itself is to be regarded. To denounce it simply because it weakened the

not to be  
patheti-  
cally  
feared

or apathetically accepted. authority of Scripture would be unjust, unless we also showed that an authority beyond Scripture, or even within Scripture, forbade enquiry. On the other hand, to take up what profess to be its results without going carefully through any of its processes is equally unjust. There is no ground for saying that the processes must be left to scholars, that they involve knowledge which is beyond all but experts. There are a very large number of questions, and among them quite the most important ones, in which an intelligent reader who will think for himself, "though neither a Hebraist nor a trained critic is competent to judge fairly on the main points of the arguments." The better armed he comes the better, but the chief questions lie within the reach of ordinarily well read people. They need not either condemn by results or accept results blindly. 'Are the critical methods legitimate? 'Are the particular applications accurate? Are 'the literary and historical discussions fair? And 'yet again does any particular result of a just

The chief problems are appreciable by good sense.

'argument invalidate faith?' They can answer these questions.

We can only take an instance or two. The authorship of the Books is sometimes spoken of as of supreme importance. But is it essential that I should know the author? Is it on that or is it on the contents of the treatise that my faith hangs? I do not know the author of the epistle to the Hebrews. Every attempt to fix him is beset with difficulties. Yet that book is the bridge between the Old and the New Testament, and no position or name of writer could strengthen it. I have no doubt that St. John the Apostle wrote the fourth Gospel, but if I thought some other had composed it I should have one more surprising spiritual genius to admire with veneration, but it would not diminish the value of his Christ, of the Life and Light of the world.

Again. Nothing could more weaken the whole fabric of faith, than if it could be shown that the God of Israel was one of many tribal gods, the original conceptions of him and of his worship no

Some have  
no bearing  
on faith,



more elevated than in the case of the Canaanite deities; that after a little advance made under the forces of national exclusiveness, higher teachings were suddenly developed by a remarkable school of writing prophets, and that what professed to be the earlier literature was produced almost wholly in their times and later.

It is impossible to turn the point of such arguments by minimising to ourselves the value of the Old Testament, by saying that the Christian Creed does not depend on the exploits of Judges or the errors of Kings. If there is no Old Testament there is no New.

some re-  
establish  
its  
material.

'The  
Religion  
of Israel'


But if the earliest writing prophets be taken —Amos and Hosea, whose position in history has never been disputed—and if, by critical examination of point after point which the English Reader can well follow, it is shown beyond question that the writings of those prophets absolutely involve and assume as existent in the minds of the people whom they address a spiritual religion known and lived under, with whatsoever failures and even apostasies, and that these highest

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principles and purest conceptions, traced back and back, can be accounted for by the Bible story and in no other way—well then the faith of the enquirer can help and can establish itself by many infallible proofs. He can reexamine Higher Criticism by Higher Criticism—and he remains deeply indebted to what Higher Criticism has done for him not only in respect of itself, but because it has taught him methods, how to look out for crucial points, how to combine them and accurately conclude from them in working at the Sacred Books themselves.

I have been only able in this modest way in a few lines to touch some of the salient points—but you will recognise that I have been alluding to that able, patient, and most interesting Book on the 'Early Religion of Israel' by Professor Robertson of Glasgow, and learned as it is there is in that book nothing which requires more than sense and attention and common training to follow and be convinced.

To take one other instance. If the Acts of the Apostles is a composition of the second century



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and the (which has been a favourite thesis), if it was in the  
Apostolic narrative main an able and serious romance invented to  
account for the condition and usages of later Church  
life, then again the whole theory of the New  
Testament would be ended. If "the things  
which Jesus began to do and teach," "the  
beginning of the Gospel of Jesus Christ" were  
not continued in the Divine way described, if that  
testimony to the Resurrection was never borne  
by eye-witnesses, if the promise of the Paraclete  
was not fulfilled, if He did not lead the apostles  
"into all the truth"; if it was not He, but some  
ingenious man who quickened the Baptism of John  
into Christian Baptism, revealed the incorpora-  
tion of the Gentiles into the Body of Christ, and  
justified them by faith; if the Lord never 'worked  
signs and wonders by Barnabas and Paul' in all  
those political and commercial centres of Europe;  
if there was only some political genius of a roman-  
cist adorning a few facts with invented detail, and  
ascribing all to the action of a Paraclete in order  
to exhibit a firm foundation for the polity of the  
Church, then the life of Christ had been a splen-

did promise but a broken one, a spring without a stream. But no one can think the Acts of the Apostles anything but an absolutely contemporary narration when Professor Ramsay<sup>1</sup> with anxious accuracy and consummate science leads step by step through 'the travel document;' verifying scene after scene and feature after feature of social life as being beyond all reach of later recall. He himself 'for years, with much interest and zeal followed the German critics and accepted their results;' still 'fully accepts their principle that the sense of those documents can be ascertained only by resolute criticism;' still urges the necessity of studying the German method—'admires and reverences German scholarship.' But the total result is that this resolute work has made him see that they often carry out their principle badly 'and that their criticism often offends against critical method,' and is destitute of some qualities which are essential to the right use of critical processes.

are,  
thanks to  
criticism,

<sup>1</sup> *The Church in the Roman Empire before A.D. 170.* v  
Prof. W. M. Ramsay.

on firmer  
basis than  
ever.

But for us the point is that such principle and such work, persevered in to the end, bring us back in renewed and strengthened conviction to the standing point of the Catholic Church that these books hold that place in the world's economy which the Canon has assigned to them. 'The more closely we test' the book in question, 'the more vivid and true . . . does it prove to be, and the more justified are we in pressing 'closely every inference from the little details. . .' There is no reason to believe that what the books examined verify the rest of the books will falsify. If the Gospel is to be hid from any it is not because its record is not genuine.

Faithful  
criticism  
reaps  
Faith.

It has been said 'The influence of every church . . . allows the intellect of its followers to be 'apologetic, explanatory, and it may be even complementary, but forbids it at all hazards to be 'critical.'<sup>1</sup> That is not true of the English Church at least. The Church of the present and of the coming day is bringing her sheaves home

<sup>1</sup> Pearson, *National Life and Character*, p. 264.

with her from the once faithlessly dreaded harvests of criticism.

3.—I will now ask your attention to a third point in which distinct and thoughtful teaching seems to be required from the clergy. It is the vital matter of Prayer. 3. Prayer  
without  
Petitions

A tendency is visible in literature not irreligious — which, in fact, claims to be more religious than religion — to depreciate specific petitions to the throne of grace in favour of what may be figuratively called an Attitude of Prayer. A silent uplifted but unasking condition of mind, formulating no ‘supplications, requests, desires, or petitions’ (traversing, in fact, completely the prayer of S. Chrysostom), is described, sometimes in beautiful language, as more reverent and humble, more trustful and childlike, therefore more worthy, than that we should ‘in everything by prayer and supplication let our requests be made known to God.’ That ‘Your Father knows what ye have need of before we ask Him,’ is made a

recom-  
mended  
by a  
graceful  
school,

reason for not asking Him anything as a  
Father.

We are told that the soul

dare not dare the dread communion hold  
In ways unworthy Thee.  
O not unowned, thou shalt, unnamed, forgive,  
In worldly walks the prayerless heart prepare ;  
And if in work its life it seem to live  
Shalt make that work be prayer.

*Orare est laborare* was the teaching of an older age, which knew 'that more things are wrought by prayer than this world dreams of.' But the saying is boldly reversed in this scurrying day. *Laborare est orare* is made to mean not that they who are compelled to toil may count that the toilsome life which toils in a spirit of prayer will be accepted as a true liturgy, but that devotion to business is as religious as any other devotion.

counten-  
anced by  
lax clergy,

This tone uttered by popular voices, and re-  
peated in voluble echoes, has not I believe wholly  
missed its effect on the minds of some who have  
been called and set apart to minister the sup-  
plications of the people before the throne. I do

not mean that there are many clergy who would give expression to or entertain those sentiments to the full. But a general lowering of the conviction that every petition is certainly heard and certainly answered—a doubt about that which S. John describes as knowledge—‘We *know* that we *have* the petitions which we ask of Him’—has made a difference in our Church Service. Some clergy ‘drop’ the Litany whenever they can, some the noble Intercessions for Queen and Royal Family and Parliament. Sometimes for their own Order’s dignity they allow us to pray that for Bishops and Curates. Some will not pray for rain or fair weather unless the Bishop actually orders it, not always then. Many never name their sick parishioners or give thanks for their recovery. They shelter themselves under that unfortunate and much perverted ‘Shortened Services Act.’ And then they multiply and lengthen Hymns, of which in some careless places none are addressed, a whole Sunday through, to God the Father of our Lord Jesus Christ.

I repeat that I do not think that these Clerks



intend to abandon the Church's doctrine or entertain agnostic sentiments about prayer. But for all that, I do not believe that unless they were unconsciously influenced by the atmosphere of 'the prayerless heart,' they would so lightly omit the Apostolic Intercessions and substitute the private melodies of any Hymnaster in our voluminous collections.

What causes are there and what would be the consequences of the incoming of so strange a thing as an unpraying Spirit of Prayer?

fits in  
with our  
fashions of  
excite-  
ment.

Causes are not far to seek. There are ingredients natural to our day which hang like gases in a crowded atmosphere. The pressure on time, the craving for rest amid such laboriousness make the dedication of real intervals of sustained thought of any kind unusual. When so much of life is excitement the vacant spaces are not likely to be filled spontaneously with fresh labour—and prayer is labour in a very real sense.

, Breadth,' There is the passion for 'broader' treatment, To articulate one's failings and short-

comings, one's sad needs, one's fretting anxieties, weak desires, distant hopes, in the language of faltering thought and feeling, seems wanting in breadth as compared with a silent attitude of prayer. But real breadth is not the slurring or obliterating of particulars, but the treating them in such manner that all blend into one harmonious view. The view in this instance is a view of the true relations of the soul to God. This will not be realised by ignoring their number, their delicacy, the momentous issues of very small withdrawals of the will from God.

There is the common confusion between great-vagueness, ness and vagueness. When Heine said "the Supreme Being, perfectly omnipotent and all-seeing, if He existed, was too great to trouble himself with what a wretched little mouse in the Rue d'Amsterdam might believe," it was he who was limiting the idea of the very God to whom he ascribed greatness. It was he who was denying that God was *All*-seeing, *All*-powerful, and *All*-loving. It was he who substituted a vague indefinite idea of large, but not unlimited power

of attention, for the unimaginable though not incredible attribute of Omnipresence.

notion of  
science,

There is the desire of so many to be at one with Science—to keep line with what is called ‘The Thought of the Day.’ A good desire, but not *in pari materia*. Prayer looks to immaterial causes, and immaterial sub-causes. But what most people mean by Science, in the stage which it has popularly reached, is investigating the chain of material causes, and troubles only a very few minds with search for the causes of causes.

un-  
christian  
humility,

There is inaccuracy as to the real spirit of Humility. The Prayerless temperament claims superiority to the Prayerful one because it seems to itself to present “a humble prayer,” when

‘ With eye down-dropt . . . this earthly mind  
Speechless remains or speechless e’en departs.’

But in the Christian man “the eyes of the heart” are supposed to be “enlightened ;” something of “spiritual discernment” is supposed to be given to it. The mind is not trained to

“cease from desire,” as in some religions, but most earnestly to “desire what God doth promise;” not to cease to will, but to will more and more strongly as it conforms the acts of the will to the will of God, which it reads more and more clearly. Thus it is not Humility which refuses to exercise at once the especial privileges and the most trying self-discipline which attend the Cross. It was not Humility which Isaiah recognised in the King who refused to ask a sign of God’s interest in him, who replied in truly modern strain, ‘I will not ask neither will I tempt the Lord my God.’ The prophet tried to rouse him by forecast of the Incarnation itself, tried to move him as from a lethargy by the tenderest vision of the Divine Sympathy in his royal and most fretfully human troubles.

We may however now try to realise some of the consequences; that is some of the facts which already flow, and must naturally flow more and more from the adoption of a theory that Prayer in the fullest sense,—in a higher sense than ours,—may be offered without Petition. There is no

make a  
silence,

reason why if one faithful Petition may cease all may not cease. No reason why if one truly surrendered Christian man ceases to offer petitions all Christian men may not cease. We are given to understand that if this were brought about the Prayer of the Church would be as perfect or more perfect than now.

are the  
death of  
Interces-  
sion

But would not Intercession in any real sense be at an end? The prayerless, speechless soul might for itself be bowing before the ineffable presence and asking nothing for itself. How could it be doing for others what they, if equally enlightened, would not be doing for themselves? It could not ask anything on behalf of their sin or their misery. For God unasked would do for them as for itself all that was best. Of all the comforting doctrines of the Communion of Saints none till now has been more powerful than the felt certainty that every one of us has his share in the prayers and sacraments of the whole world. This solid teaching has been beautifully expressed in words which could not in prose be more literally the creed of Christendom.

and  
of Com-  
munion

There are, who love upon their knees  
 To linger when their prayers are said  
 And lengthen out their Litanies  
 In duteous care.  
 Thou, of all Love the Source and Guide!  
 O may some hovering thought of theirs  
 Where I am kneeling gently glide  
 And higher waft these earth-bound prayers.

That solid assurance then is past. The ceaseless  
 “making of prayers and supplications and giving  
 of thanks for all men” need be no more. Each  
 man for himself just adoring, just asking (but  
 why asking?) God to “give or to forbear the  
 sight” of Himself to itself.

Our Faith is that God is our Father and we His  
 family. It is little that we know, but we know  
 it to be no metaphor by which we are called Sons  
 of God. We know that it is good and happy for  
 ourselves—whether there be yet some deeper  
 reason in our nature, some eternal reason in the  
 Being of God—but it has been found good and  
 happy for men that they care about their Father  
 like earthly children. They who can believe in  
 Divine Illusions may think this to be for their  
 good training only; but if that be all, then still it

The  
 Family  
 of God.

The flow of the Mind of God

is for their good to pray. Or it may rather be that this is the way in which the mind of God flows through and through all His intellectual creation, as magnetic currents stream over this visible earth. But however that be, all that the Scriptures teach us on the subject of praying assumes that men shall bring their wants into His presence and express them and expect and receive their answer. In this way above all ways it is assumed that Sonship and Fatherhood are in ceaseless expression. For indeed we are nowhere taught that the Prayer of man is a primary cause of God's operation. Nowhere is it said that we set His will in operation, that we initiate or teach or guide or lead it.

circling through the Mind of Man.

“Of Him are all things, and through Him are all things, and to Him are all things.” Everywhere we find that all good desires have their spring in Him,—‘all holy desires, all good counsels’ as well as ‘all just works.’ ‘The requests made known to Him’ by us in the filial language of St. Paul—are taught us first by the Holy Spirit. We do not originate. What we

originate in accordance with God's will originates necessarily in God's will. Our soul is the medium through which it passes to its fulfilment and its realisation. What in Him is Divine purpose, in us is Prayer, and again in Him is Fulfilment.

Well then. It is in our power to stand aside. We are able to decline to be channels of good either to ourselves or to any others. This is within our power. But what are the consequences to us of standing out of the current of Prayer we do not know. Nor yet, if we do so, can we tell into what other currents we may get.

By our  
will we  
may  
step out-  
side it

—into  
what ?

Yet after all there has never been a heresy or an error which has not borne witness to something neglected or forgotten. And this tendency—God grant it grow to nothing more—sad and dark as it is, may have in it thus much of teaching to leave behind it for the Church, that there is such a thing as an attitude of Prayer—a solemn background for petitions—that there is such a reality as silent meditation, such a fact as that God comes to them who “hold them still in the Lord.”

Yet like  
any error  
it wit-  
nesses.



The magnificent Calling of the Church in these days— Before we part, one moment and one word. To ask ourselves whether we think that the antient divine problems have ever been before the world or the Church in grander outlines than in these years of her fast closing nineteenth century.

to lead social life, The Church, if she be Christ's, cannot fail to be the main influence between men and men in finding the peaceable means by which social amelioration shall go forward without wrecking as much as it saves.

to interpret God, The Church cannot fail to be the chief Interpreter of God to Man, and therefore the Chief Student of Scripture, in the most reasonable way, with ever greater resources and surer methods.

to voice the Liturgy of Man. The Church cannot but effectively resist any sentimental closing of the access of man's every want to God: it is hers to keep the Prayer of the Church, of the Family, of the Individual in strong and wholesome flow uninterruptedly.

A High Calling. The Calling of every sympathetic, reasonable and faithful spirit, and therefore specially of you, my brethren.

**V.-S. MARY THE VIRGIN ASHFORD**

**SPIRITUAL POWER.**

V.

At a time when the Church is conscious of steady progress in all directions, whilst her enemies assure themselves that the day of the Church is over, no question can be more important to us than this—What is Spiritual Power?

Nothing can be more important, because if there is any mistake about what Spiritual Power consists in, the Church may be overrating her advance, or else hostility may be deceiving itself. There can be absolutely nothing more important than that we should know the fact, since the only cause of Spiritual Progress must be Spiritual Power. If the Church were right her progression would be 'geometrical,' a self-multiplying process. If the others are right, the rate of retro-

Spiritual  
Power

the one  
cause of  
Progress.

gression does not matter much. Retrogression can only end in disappearance.

What, then, is Spiritual Power? If we look to Scripture we find the word "Power" used almost indiscriminately in the Authorised Version to render two very different words, 'Εξουσία, 'authority' (externally conferred power), and Δύναμις, 'potency,' 'ability,' to which our usage of 'power' more properly belongs.

Both ought to co-exist in the Church. Our Lord taught and worked with 'authority' as well as with 'power,' and the Apostles received 'power' as well as 'authority,' and the Christian clerus ought to have both. But they may be separated in the Church. The Scribes and Pharisees 'knew not the power of God,' but they still 'sate in Moses' seat' and their 'authority' was to be attended to. In the Church of Israel when the priesthood ceased, the prophets had 'power' but no levitical 'authority.'

1. Authority and Power  
2.  
may be wofully dis-united.

And so history shows how in sinful times 'power' has departed from 'authority' and has re-appeared in enthusiasms, in separations, in

alienated communities not to be reunited till their crisis comes. And fearlessly we must say that terrible as is the putting asunder of what God hath joined together, yet 'power' without 'authority' is a more living thing, a more saving thing, than 'authority' without 'power.'

The power we speak of is of course power in relation to human life. Power to mould and to invigorate the life of man. So the person or the institution in which spiritual power is, has gained and keeps the Divine view of life, and deals with life in the Divine method.

Spiritual Power has to do with Life: from the Divine point of view, in the Divine method.

It is from Jesus Christ alone that the Divine view and the Divine method can be learnt. The apostles had it from Jesus Christ, and St. Paul says that he had it himself 'not from man, nor as taught, but through an apocalypse of Jesus Christ.' No organization or tradition can ever stand between the individual who has to see from the Divine point of view, to deal in the Divine manner, and the immediate, original statements of that view and manner. In whatever way 'authority' comes to him, his 'power' must

Can only come of Christ,

come immediately from God, and the knowledge  
 ✓ which it is based on from Scripture only.

must per-  
vade him  
who ex-  
ercises it,

Then also the view and the manner of dealing  
 must be integral parts of himself. Intermittent  
 they may be through weakness, but not through  
 'willingness of spirit.' They cannot be violated

✓ or ignored and lightly resumed at will. The  
 power must absolutely live in the life, and direct

✓ the whole conduct of the man himself, of the  
 institution itself. The appeal of the ambassador,  
 is that of the whole man to the whole man ; the  
 appeal of the Church is to mankind ;—'com-  
 mending ourselves to every man's conscience in  
 the sight of God.'

then only  
touches,

Then the human life which looks on all round  
 will be driven to confess, 'God is in you of a  
 truth ;' it will fall on its face and worship God,  
 conscious of His presence and your reality.

then only  
quells,

The effect on threatening forces will be that  
 which is grandly put by our poet into the mouth  
 of the tyrant himself. He had failed to corrupt  
 by lavishness, he had failed to quell by persecution  
 a despised and causelessly hated neighbour. At

last all is in train for his complete uprooting.  
Then an unexplained sign appears, and

The man sprang to his feet,  
Stood erect, caught at God's skirts and prayed !  
— So I was afraid.<sup>1</sup>

If the Church and the Christian had always <sup>has been</sup> kept to this their ideal, their only possible ideal, <sup>minished.</sup> there could by this time have been no more <sup>✓</sup> worlds, no more hearts to conquer.

But it is very hard to keep the ideal. Doubting <sup>†</sup> faith and lingering love of the world and an <sup>2</sup> engrossing self and despair have for ever and for <sup>3</sup> ever pulled down the ideal and eaten out the heart of power.

The authority is less obnoxious to the enemy, for <sup>Authority,</sup> authority alone is almost harmless, nay is almost <sup>losing</sup> an advantage to them ; and what so hollow as for <sup>power,</sup> authority to have to vindicate itself conscious of departed power ?

But alas ! the man feels it must be done, and so <sup>strives to</sup> does an institution. The thought arises and gathers <sup>steady</sup> a solidity of its own. ' Christ's large work cannot <sup>itself,</sup>

<sup>1</sup> *Instans Tyrannus.* R. Browning.



be wrecked because we are not at its standard. The Faith is true though it takes a S. Paul to say "I have kept it." Morals are certain, and though my temptations have led to exceptions in my obedience I must teach them to others. Access to God, the boldness, the confidence, the fulness of the nearness to Christ, the personal touch with Him have ceased for awhile with me, but I am bound, not only by my position, but by my real faith too, to assure them that these blessings are for them. Besides, the Sacraments are Christ's own, my unworthiness hinders them not. He is the True Priest, the Baptizer, the Absolver. And though I do not feel the spiritual power within so vividly as the Saints have done, yet it is in the Church, and we must do all we may to make the externals of it beautiful, attractive, and like the liturgies of heaven.'

Thus, failing the power, a working substitute for it is provided. The authority remains, it must act; if its inner force flags a little it must be propped up. There is no original intention to

deceive : rather to keep up the standard when the heart sank. Gradually the service of religion is mechanised, and even then it is so soothing and so fair, as it gently becomes more material and sensuous, that it is delighted in. It is even a kind of conscientiousness which searches for working substitutes when the acquisition and exercise of that real spiritual power which lies in the awful contact with Christ's holiness and judgment is too painful and too constant.

even  
conscien-  
tiously

Grant to the full that the quiet conscience essential to Christian growth, the allaying of implacable scruples or of sick daily doubtfulness, are things not to be had for some minds but by the ministry of absolution, by ghostly comforting, by counsel drawn from knowledge of life in its larger aspects. Grant to the full that all ages have known, and no human words owned the facts more touchingly than our Communion Exhortation; yet is there no vast working substitute for that living spiritual help?

by  
Working  
Substi-  
tutes.

You may trace the rise of the mechanical system of compulsory confession in and about Orleans in

Such as  
Compul-  
sory Con-  
fession,

) the ninth century, part of the tremendous effort to raise the barbarian lords and subjects ; the gradual formalising, the destruction of spontaneity, the tariff of penances, the numerous repetition of devotional formulas, the gradual assumption of more and more authority in the form of absolution, the growth of a new sacrament, the fabulous basis and mockery of Indulgence. As the leaders grow less spiritually strong the led are weakened in proportion. S. Paul's great teaching of the Christian Man's *Parrhesia*, the freedom of his Access, is silenced. The grammar of direction grows, lessening the individual responsibility. S. Teresa herself again and again speaks of her directors as lowering and impairing her spiritual strength. The action on the soul becomes more and more that of Emotion, and less and less that of Reason.

Corporeal  
Presence,

It is a great easing of the difficulty of 'ascending in heart and mind to God' in the spiritual world if He can be at any moment translated into the material world and there localised. The curious application of a transient figment of philosophy to

the mystery of Communion rationalised this and pronounced it done. The very earthly flesh of Christ was brought back to be worshipped. Again, moving always in a material direction, the assertion arose that the very flesh the Virgin lent must have been sinless, and so her human nature sinless, and then that sinless flesh was itself worthy to be worshipped, and a new worship of two Sacred Hearts was invented. And by this time an old heresy was brought back and installed. For if matter had specially to be provided free from sin, then Manichee and Roman may settle their account of how it came about, but Roman and Manichee share one belief which the Catholic Church repudiates, that the 'material body' of man is so evil that 'Christ could not voluntarily imprison the Divine' Nature therein.

The  
Sacred  
Hearts  
(heresy)

Yet there can be no doubt of the practical conveniences of the system. And how high and holy the spirit may remain in many persons under the system can surprise no one who knows the work of grace. But the question after all is, Is this Christianity, or is it a Working Substitute

Working for what we find in the New Testament as the  
Substi- Teaching of Christ and the high possibilities of  
tutes humanity?

If any one will dispassionately examine into the history, the origin and prevalence of these ideas he cannot without sorrow observe that, consciously or unconsciously, the forms at least in which these ideas express themselves at present are being trifled with here and there in our Church.

not invis-  
ible among  
ourselves.

Example 1. Solicitude for decayed usages, for which perhaps  
Archæolo- some shred of a verbal plea can be found in some  
gical rites recess, is weak. It is worse than weak to pursue  
or modern novelties and add trivialities to our very altars<sup>1</sup>  
devotion- such as Romanism never knew until after the  
alisms. Church had dismissed even older and more sober  
inventions, and had with valour and ability fought  
back to an untarnished standard. However, the  
whole range of such questions in their most  
earnest form does indeed cover a very little corner  
of the field. Sum all up, give them all the con-

<sup>1</sup> For could there be a more aimless imitativeness than is exhibited by altar-cards—useless in our service? or the revival of the always meaningless term 'Mass'—the poorest term ever used for the Eucharist?

sequence you may. They are still but one part of one question, which is itself but one section of Christian Life.

If we are to understand accessories to Devotion, we have yet to ask, What *is* the Devotional Life itself? It is often pressed as if it were a good in itself, and by itself. If it is, then its utmost borders and fringes may be important. Devotional life in itself is not peculiar to Christianity. It belongs to all nations and religions. It is a piece of human nature which Christ consecrated as He did the rest. But even consecrated things may be played with. When Devotion is directed to the raising of character by bringing the character of Christ into common life by 'abiding in Christ, so that Christ abides in us,' then it is far beyond all institutions for power. It tranquillises, elevates, fortifies. It humanises, it divinises. But we must not be afraid of asking—less afraid the more we love it and know the power of it—has not the Devotional Life its own temptations? are not the temptations so strong that the commonplace man of the world generally attributes to the

The value of devotions cannot be understood without settling what *is* Devotional Life.

It is not essentially Christian, but if made Christian

is Perfection.

Has its temptations.

h. B.

devotional life anything which he sees of feeble-mindedness and effeminacy, anything of underhandedness or love of secret influence which he perceives in religious men? and are not those temptations of a subtle and insinuating and half-magical class? It cannot then be in its mere self a good, nor yet in the fact that it is Christ who is taken to be adored unless the adoration is itself a true one. The quality of it is what matters—that it should be a manly, womanly life—not hysterical, nor finical, but bearing fruit in noble character, to the real honour of God.

and if it  
does not  
transform  
Character

by the  
Holy  
Ghost

What, then, *is* it—what *is* the Devotional Life —if it does not alter character? if it does not ✓ brace, develope and enrich the greater qualities of mind and spirit, which it is supposed to place in immediate contact with God? What *is* the Devotional Life if it does not visibly make grow those seeds of Confirmation—wisdom, understanding, counsel, strength, knowledge, with all godliness and all reverence besides? <sup>1</sup> What is the

<sup>1</sup> Naming Confirmation I cannot forbear to name the high Scriptural and spiritual teaching of Canon Hoare in

Devotional Life itself, if these are not its effects? I will say. It is a Working Substitute. is itself a Working Substitute.

One word, if you want to see the difference in a simple concrete form. Take up an old English Book of Devotions for Holy Communion. See how the steady self-examination and resolves and petitions turn on the strengthening of character. Compare it with exotic naturalised manuals, in which the chief end of Devotion is Devotion.

If it is ruled that that is the true end of Devotion, then of course there may be no limit to the importance of a phylactery. But the Kingdom will be a mustard-tree no more; it will be a petty herb of mint or anise: no more nested in by all the Birds of heaven—great, swift strong-winged minds, as well as the shy and tender. Devotion not the end of Devotion; if it were the Church must lose the powerful minds it is meant for.

To digress a moment. When laymen reasonably complain of shifty changes and distracting little-nesses which seem to spring up not only out of mere decorativeness, but out of a forgetting what The Church Layman.

his recent sermon on the subject (Colbran, Tunbridge Wells, 1893). It should be the extinction among many of timorous negative notions of it.



devotional life is, let them consider this. They have a noble remedy to some degree in themselves. Not an impatient forsaking, but that life in themselves which is theirs as much as it is any priest's. Let it be seen what effect a devout lay life has on their own character. Let them read and remember what a grand person the old-fashioned Church Layman was. How he excelled in every greatness of spirit that belongs to common life. Let them set that shining yet sober pattern in the household and in the world, before servants, children, company and congregation. Let it appear that they are not only ready to break the offending things, but that 'more excellent ways' are in their sight and trodden by their feet. Whatever may be felt as to weak wilfulness on the part of us clergy, there is no doubt of the immense power of wise magnanimous laity to inspire us with both love and manliness—at least while we are young.

But to return. What a moment is this to be fingering the trinkets of Rome! The very moment when it is denying not the "power"

(that would be hopeless) but the "authority" of the Church of this country with an audacity never used before. The "power" shines in dark places, and strikes to the edge of the world. So it is the "authority" which must be disparaged now. Large-minded men may be amused, but surely not without indignation, at being assured that 1200 Roman Catholic Bishops have refused to admit the validity of English orders; as if that contained some argument—as if we did not know what the position of these good men is; at being assured that a *pallium* not being received here from Rome is a proof that the continuity of the British and English Church is broken; at being assured that England has been just dedicated as "Mary's Dowry" and placed "to-day" under the Patronage of St. Peter.

Is it a time to be introducing among our simple ones the devotional life of that body? Is it a time to run down the masculine sense, the unsurpassed knowledge and the keen historic insight of our Reformers?

Look to the Common Prayer. Study so short

The an essay as that masterly one, 'Concerning  
Common Prayer the Service of the Church.' It alone might  
Book suffice to show that these men knew well  
masculine. what they were doing. There is not a notion of  
creating a new Church or of originating a new  
worship. It is the old service which they have in  
A true edition of the Church Service. hand. Common sense, history, and Scripture, con-  
vince them that 'the decent order of the ancient  
Fathers' has been corrupted and must be restored  
to its purpose of 'daily' edifying 'heart, spirit,  
and mind.'

Edited by the most capable But we are not left to conjecture. Look at the  
men. Ridley's learning was equal to his piety.  
Our first knowledge of Latimer is as a great  
schoolman, widely read, accurate, and prompt in  
scholastic science. This was his preparation for  
being a 'gospeller.' If any one will look into Cran-  
mer's own commonplace books he will understand  
what is meant by the speed with which 'on any  
doubt or question' he would give 'notes of the  
doctors' minds, as well divines as lawyers, both old  
and new, with a conclusion of his own,' and 'could  
incontinently lay open thirty, forty, sixty, or

more somewhiles of authors.' Parker early threw himself, with 'great vehemency of mind,' to enquire into the 'truly ancient state and doctrines of the church.' But the first and greatest enquirer of all is, I suspect, little known to most of us at present. He was well saved, it may be, from some of his political conclusions, but the highest titles as philosopher and theologian cannot be denied to Wiclif by the rudest controversialist. Such men did not stand alone. They were but the foremost in wide circles. Yet dabbling books, with less taint of learning about them than have ever issued from writers in the English Church, daily assume that the least in the pre-Reformation days were greater than they.

represent-  
atives  
of the  
Church,

It is idle to discuss the mere personal accidents of the final situation. The Reformation was a ripe and long-prepared and matured movement in an era of illumination, the greatest event in Church History since the fourth century. A vast work yet lies before it. Its 'authority' is undeniable, and its 'spiritual power' increases amid the ostentatious indifference of too many. Yes, its

whose Re-  
formation  
had and  
has 'Au-  
thority'  
and  
'Power'  
both.

h. 13.

'spiritual power'—that is its knowledge of human life from the Divine point of view, together with its dealing with human life in the Divine method.

It is not without compassion that we see young men or old eyeing and appropriating symbols of reactionary fictions. Yet it cannot for a moment be supposed that one only school is given to use Working Substitutes. In every school the same human weaknesses lead to corresponding results. We may be sure that there will be parties to which the point of view, and parties to which the modes of dealing, will seem all but exclusively important. And is it not so?

Example 2.  
Of Work-  
ing Sub-  
stitutes.

The  
'whole-  
Gospel'  
Sermon.

It is an equal example of that tendency when the Evangelical sermon—'the Gospel'—'the root of the matter'—the Formula—is delivered again and again, and supposed to do its own work on those for whom it is divinely intended, and to have no work to do for others; supposed 'to prosper of itself in the thing whereto it is sent'; supposed to relegate much of sacramental duty, of daily service, of personal exertion into the category

of 'good works,' meaning 'dead works.' That system too is a ritual system. The aspect of the Ritual is different. But it is no less a Working Substitute for spiritual power.

We have heard the truly spiritual man, out of the fulness and heat of a heart charged and melted by the Holy Spirit of God, deliver the message with "artless speech and unadorned." With "ravished ear," we have listened among men listening to the simplest telling of the tale of the Cross, moved to the depth of their being and persuaded. This is spiritual power, the outpour of surrendered life. ✓

Spiritual  
Evangelicalism

Then the less spiritual men are surprised and charmed by the simplicity of the spell. The same narrative with the same divisions and the same reflections must surely produce the same effects. The difference cannot be in man. To 'deliver the Gospel' is the thing.

and un-  
spiritual

But there has been no life lost in God; and the Gospel must be mingled with life, if it is to pass from heart to heart. The ministry of the spiritual man cannot be unfruitful. It will ✓



be no consolation for an unfruitful ministry that we have steadily delivered the Formula. If a ministry is not yielding fruit it is because we have taken to a Working Substitute for spiritual power.

Example 3. There is another popular school which gives up spiritual power as hopeless. They admire Christ's manner of dealing with human life, but they do not accept His point of view. This is the school of Unreligious Philanthropy. Unreligious in two shades. Some disbelieving. Others communicants, but without sense of inspiration or grace, or of anything but good hard organization. Mingling as ransomers with such moral suffering and falling, yet calling no supernatural power to the rescue. We have heard of the one shade giving up the conduct of a club because they found a religious basis utterly necessary, yet were powerless to afford one. We have heard of the other shade, themselves believers, so persuaded that this, *this* is secular business, that they have never held a religious class, or given a

bold religious lead in the midst of it. In Christ Himself the origin of the Philanthropy lay in the point of view. 'He was touched with the feeling of our infirmities as our High Priest taking away the sins' which underlie them all.

There are no companies of labourers whom we can regard with more sense of pathos and more respect than these. They are truly and unsparingly in earnest. The very man cries out within them, moving them for the sake of fellow-man to sacrifices which shame us; making some of them think that the very frame of society had better go than that it should be built at such cost of human tribulation. Yet they cannot take hold of Christ. Or, if they take hold of Him for themselves, they take no hold for others of what Christ took hold of when He said, 'The words that I speak I speak not of Myself. The Father that dwelleth in Me, He doeth the works.' They find in themselves, they have no Spiritual Power. Even their work is after all but a Working Substitute. For the remedy is not in any change of Society which can be wrought from

patheti-  
cally  
barren

for want  
of the  
Presence,  
the Per-  
son, the  
Divine-  
Human  
Heart and  
Mind.



without, but by an introduction into the very depths of Society of Him who showed that at least the depths of it were to Him most dear. The best of schemes will but palliate, until we can get Him set at the heart of Society as the spring and principle of effort. Pray that the Spiritual Power even unsought, unloved, may itself break through and lay hold on such dear and blind sincerity.

We have touched, I trust not too harshly, on the unmeasured, daily intensifying necessity for Carefulness. Carefulness lest any one of our great schools in the Church should (as past times have done) adopt or admit Working Substitutes for their own peculiar spiritual power.

English Character will go on gaining if, having the Authority, we hold to the Power, Yet meantime England is drawing character from God daily. It would be graceless and hope-gaining if, less and sightless to deny it. Spiritual power is working in Social gains; working in helping us to attain the mind of Scripture; working in much strong Personal aspiration.

give up We hold these facts to be certain. But it is a

certainty on which so much depends for civilisation and the salvation of mankind, that whatever threatens it, our first care ought to be to remove that out of the way. the Working Substitutes

We have realised together that there is only one 'Victory that overcometh,' only one Power formed to win 'the World'—The Faith of Christians. But ah! What in God's Name, what, if ever the Household of Faith reconcile itself to despair of 'Unity in itself'? And Unity must come, can only come, out of an even and allied pursuit of all the great aims. Social gains, the depths of God's Word, Individual piety,—what risk lest these should specialise themselves into isolated developments—make as it were three churches and no church. The hope of the Church is that they all should, with equal vigour, be wrought in her; all be equally her prayer, all equally her teaching and her toil. and make for the Unity which they kill.

2

**VI.—S. MARTIN'S BIRMINGHAM.**

ΤΑ ΜΗ ΣΑΛΕΥΟΜΕΝΑ.



The  
World's  
witness  
to the  
Church's  
perma-  
nence,

character. Almost inconceivable, for surely one dramatist only has ever lived who could really have traced all the windings of a spirit so lofty and so depraved, through light so intense and through shadow so deathly. This was a man who would not for lucre or for influence disobey his conscience, yet laboured to corrupt his conscience. He saw the good and the blessing of goodness, yet longed and strove to transfer that blessing to the evil, and "paltered with eternal God" for leave so to bestow it. He saw that the endless victory must rest with the children of God, and he yearned to attain to it through a death like theirs; yet he set himself to defraud God of His children, and His children of their God, by the fiercest temptation of their flesh.

as em-  
bodying

Such a man's confession of faith is more impressive than any martyr's. In the teeth of all his avarice, and all his lust of power, and all his willingness to break the vessels of mercy, to wreck souls and destroy bodies, he confesses unfalteringly what is good. He confesses what is strong. He marks unerringly where it is that

the goodness and the strength of God's world are embodied and enshrined :—

the only permanent elements in the world.

God bringeth him forth out of Egypt :

He hath, as it were, the strength of the wild ox. . . .

He shall eat up the nations. . . .

Blessed be every one that blesseth thee.

By these magnificent marks he knows Israel, the Church of God; by its redemption, its silent power, its catholic reign, its universal blessing. He sees those marks upon the fugitive's camp below him. "He went not as at other times to meet with enchantments, but he set his face toward the wilderness." Who would not weep for him? For a short space, in his wild, tempestuous tramp from altar to altar, he did not go out to meet the disbanded, wandering, lonely powers that were "walking through dry places, seeking rest" in just such a soul as his; but he looked with a still, entranced yet open gaze toward the desert, where, with its little central tabernacle of wood and curtains and skins, and its simple sacred ensigns, lay, in orderly lines of mere tents, the Church in the Wilderness. He



looked and he understood. Their history, their order, their progress thus far, in spite of all their sin, was the assurance of their future. "Balaam lifted up his eyes, and saw Israel abiding in his tents, according to their tribes, and the spirit of God came upon him."

The weak-  
nesses  
of the  
Church.


Many a man of to-day may look out on the world and be reasonably troubled and divided by what he sees. With a spirit wholly unlike the spirit of Balaam, with a pure conscience and an earnest will he may wish nothing but that good should prevail, and yet be uncertain at least for a time as to which of several causes he may most wisely favour or follow. He looks on the Church; he sees much division, selfishness, blindness. He looks on the World; he sees so many good things in progress, so beneficial, so well worked; the politics of the day so concerned with social problems—and those politics nowise religious. He doubts whether to surrender himself to the material advance of men, to their visible well-being, and to take no interest, or even an adverse one, in that which claims to embody the spiritual.

The im-  
pressive-  
ness of the  
World.

---

To the modern watcher, as to the ancient one, "enchancements" present themselves—not evil spirits indeed, but fair forms which offer to do more for the mind of man and for his happiness than is to be found in all the practices of religion. What miracles has chemistry wrought, and electricity! What a power the capitalist and the financier wield! What is so worthy of the highest mental application as the life of politics? What has religion to show comparable to these things? Her miracles of art belong to the past as do her miracles in the forming of the nations; she does not draw genius into her service as once she did; she is not affecting the heathen world as she did when temporal power was on her side; and as for the very characters of religious people, are they so much higher than all others?

The world's strength comes out every day in contrast with the Church's. Why should not the reasonable man go out to meet with what is so beautiful, so strong, so enchanting in short, and turn his eyes away from the poor pilgrimage that is struggling on through the wilderness?



How can any—how can I—look on this strong City of the Midlands and not feel the enchantment? How was it growing when I knew it for fifteen years of happy days near it, and all the keenest interests of school life within it. The dark haze of countless industries, ever hanging over it, pierced by spire and dome; the solemn music of its great hall, and the noble roofs from which the look and memory of penetrating, scholarly wisdom and aspiration will never be parted. Ever so long ago we were citizens of no mean city.

How was it growing then with its intense interest in the affairs of the nation. How has it grown with unceasing public spirit until in constitution and in fabric it stands a new city.

The  
World is  
secular or  
sacred as  
we see  
God.

And is not all this very good? And are the powers that so work, enchantments? The answer is, we may make them so if we will. And under certain conditions they are. Under other conditions they are the outworks of the Kingdom of God, and may represent to us nothing but *the*

Kingdom ; the true royalty of this world on its way to become the kingdoms of our Lord and of His Christ.

We read the other day of two great statesmen, contemporaries of our own, the steersmen of England and France : we read how " Each had a profound and half-scornful sense of the comparative triviality of even the most important affairs with which they had to deal."<sup>1</sup> Not that they withdrew one effort of thought, one particle of devotion from the diplomatic and political intensity with which they served their commonwealths—but there was one pervading thought with each of those men, more serious than the most serious reality besides. It was the ever-present sense of God in history.

To them (and I trust to us) the history of the Church is much more than the internal history of any limited bodies so called. We see the Church working far beyond its own borders and outlines, as they could be mapped by any mortal hand.

The Church-spirit not limited by her pale,

<sup>1</sup> See *Life of the Earl of Aberdeen*, by Sir A. Gordon, p. 155.



We see the spirit which is in it from Christ touch and move and animate those who do not love it, and who disown it. There is an atmosphere of the Church, which is blown abroad and breathed by circles far away from the centre.

nor broken  
by her  
falls,

And so with that beloved Church which is holding one of her free festivals of thought and speech this week, a festival which bids us look before and after. Any open-eyed man who looks from the high "watcher's field" can see what she is, and read her story. Is she perfect? No. Has she never murmured, never looked back to Egypt, never doubted, never fallen under temptation, or known the day of provocation, or the day of strife? She has erred, it may be, in all these things. But does that make any difference as to her being Israel? Did it make any such difference in old Israel? She has sinned, she has suffered, she repents, there is atonement for her, and she advances still. She has had her own marvellous deliverance from Egypt. If Pharaoh seeks to overtake her it will be the ruin of Pharaoh.

Every evil she has been through, every peril has its keen lessons not only for her, but for all.

They are welcome to them. She has obtained a larger notion of unity than was ever in the world before. Schools that rise in her now, however sharp their watchword rings at first, sink back into her and enrich her. Every independent line of truthful faithfulness has been seen to be a ray from the Father of Lights.

To the same open-eyed watcher, Christian or not Christian, it is not matter of controversy, it is matter of sight, that the real struggle lies still between the principle she represents and the principle represented by the Roman Church. Only the other day a learned and travelled observer commented shrewdly on how, in spite of keenest diplomacy, the English principle is visibly prevailing East and West. The issue is a great one. It includes the whole question of what the Scriptures are to be to the world and Church of the future. The power of the Bible is the thing that is really involved. It is on her Missions also that the formation and existence of national

nor cleft  
by her  
schools.

Scripture,  
New  
Churches  
and Old,

---

Churches turn. And it is on her method of dealing with oppressed and overshadowed Churches that the resurrection of the whole East through the revival and purification of Eastern Christendom depends.

Poverty, At home, it is on the faithfulness of our Church that the whole religious dealing with the poor, and with those next to the poor, hinges. The poorest regions, thank God, are almost wholly left to us; our young men can live and work in them in the spare hours of their professions; women's whole lives be vowed to them; our richer parishes can take our poorer into partnership; labour is given for love which no gold mine could purchase; we can invade them with a trained army recruited from themselves. They are ours, if the rich but realise what the poor are to them even selfishly; and how much more if the doctrines of unselfishness and of sacrifice continue the new progress they have begun to make. What has to be made up is terrible; what accumulates in a single year is terrible; but it is our Church which has entered

on the task. Thus the World's interests through heathendom, the Nation's interest through its poor populations, but no less the highest interests of Religious Science, are vested in the Church of England. The present field of religious science is criticism. Till criticism has been carried further, many great questions pause for their final answer. For learning and for intrepidity and for reverence—the three essentials of true criticism—we look to the school of Jerome, even as it lives here and now. Our scholars have not been afraid of German method; they have studied it and applied it, but they have brought also a reverent sympathy into the study of literatures and peoples. A reverent sympathy, without which no record can be interpreted, still less the living, mighty, burning heart of Israel, to which the oracles of God were committed.

Again, we should be either unjust or blind if we failed to recognise the beautiful work which has been done at our doors by Scottish and other Protestant divines, and (even as to the deepest doctrine of our faith) close at our own side here in

Religious Science, all are looking to her.

(Scientific Theology has ceased in Rome, and belongs only





to Birmingham.<sup>1</sup> We find a revelation in those facts. Churches which have broken with her.) We see a blessedness of unity beyond our power of expression. And then we modestly ask—What has the modern Roman to set beside this library of living theology? There is no doubt that this is strengthening strongest minds, and yet penetrating with rills of comfort into far humbler regions of doubt and wistfulness and sense of need. The whole divine learning of the Catholic Church has no successor unless it be here among us.

Her fearful responsibilities It is in no spirit of pride, it is in an abashed humility of crushing responsibility, that "we see our calling, brethren." We are bound to reckon out what the English Church at her present standing-point is charged to proceed with. Your own City to-day has not lightly conjured up these new scenes within itself. Why have you brought us here, but that at this time something serious, something real, something solid is to come of it? Some energy to be born of reflection.

recognised,

It thus becomes of first moment that we realise

<sup>1</sup> Dr. R. W. Dale on the Atonement,

the character and temper of mind essential not only for head-workers but for the whole Church as working together with God. It is absolutely essential that there should be one true tone pervading all the energizings of the whole Church. Men the ablest, men the wisest, men the most diligent, cannot, isolated and unsympathised with, discharge the work which was committed to all. To all. *He* breathed one spirit upon all—all the Disciples in that upper room.

demand  
union,

I shall venture to name three characteristic seals which must be imprinted on every work of our Church.

and three  
true modes  
of work.

1. The temper of this hour is advertisement, self-publication, willingness to be paraded. No Christian work can be brought to good effect in noise and glare. The layman denies himself who denies that he has a place and work in the Church. We best see how little works can be done quietly if we mark how very quietly great works can be done. I will not invent a description to suit my meaning. I will take a historian's estimate of how two English statesmen, father

1. Quiet-  
ness.



and son, did their work in their great Elizabethan day:—

“The very ease and noiselessness with which, through their management, this nation took up its new position, and passed safely through most critical phases of its existence, have blinded men to the difficulty of the problems these men had to solve; and have equally blinded them to the industry, prudence, forethought, and moderation which provided for all contingencies and anticipated every difficulty.”<sup>1</sup>

We have reason to thank God that this is a kind of character which our Church has ever fostered and rejoiced in in the past. May no changes, no difficulties, no struggles against depression, lead us to self-assertion or even to “apologia.” May the English Churchman never forget that these are to be his graces—industry, prudence, forethought, moderation, *Noiselessness*.

2. Un-  
worldli-  
ness.

2. A second badge of Christ's. A seal for His Church's forehead. The stamp of *Unworldliness*. The Church becomes the net cast into the world's

<sup>1</sup> Brewer's *English Studies*, p. 128.

---

sea ; becomes the growing cornfield. Then, says Christ, she is for a while no more pure but mixed, and must be.

We may not break out from her. We may not begin rooting up. It is futile to attempt it. That brings a thousand losses. Still, no reproofs of breathing, living men are so appalling as the reproofs of the Pharisees. Yet these were not godless men. Not men without zeal for things divine. They were nothing but deeply worldly religious men.

Now the world is Christianised. And we are ready to forget that, the moment that takes place, it means that much Christianity is external. We forget that there will always be a world, Christianised or not, to which we must be crucified like Christ, and the world crucified to us. We feel the world to be a reality, a power whose good things are delivered to us, as Canaan was to Israel. The Church becomes an element in the great world, not a witness against it. An element which gilds the world with peace, with beautiful worship. One part of the Church gives man a

tradition to walk by concurrent with the very Gospel. Another silences much teaching that is offensive to leading men and to the powers of the purse. Another makes a single dogma, and another makes a historical animosity into a whole religion. And the world returns its complaisance and its animosities by smilingly withdrawing the Gospel from the young. All are sure marks of worldliness, all alike. And we cheat ourselves if we determine to read these tokens of Babylon in any one Church. No self-deceit more fatal. No reformation, no separation, no separation from separation will eradicate these marks of Babylon. Not the smallest sect is free from the worst symptoms.<sup>1</sup>

There is no cure for worldliness but an unceasing struggle against the world-spirit. But it is a struggle to be waged first in hearts if ever it is to triumph in councils. We are said to yearn for Unity. Unity would come rapidly if we yearned as much for Unworldliness.

<sup>1</sup> See *Auberlen on The Revelation*, 3rd section, ch. ii. 2. "Development of Church and World in History."

Lastly, the third mark for our hearts to take is *Sincerity*. I do not mean merely what has been well said that "Leaders should be men who fear to speak an insincere word and fear nothing else." In the Church rank and file must be sincere too. In political life many scruples are waved away, many high aims despised, many truths, many grave facts ignored.

We may lament it, but it is only by party that policies are worked out, and the compacting of a party demands a sacrifice of purest individual ideals. But in the Church that may not be. Even in order to gain for the Church the fullest strength of a party her members may not be called upon to make that sacrifice. That he has a conscience to listen to is to be kept before every man, and it is only by the development of individual ideals that the great achievements and conquests of the Church have ever been made. The self-surrender of a man or woman to one great vision has founded everything that has been noblest and saintliest in her. In the politician such pursuance of a vision, without eye or ear for other spectacle or argu-

8. Sincerity.

The Church cannot be a Church-party,



ment, would be a crotchet ; the ruin and breaking up of his cause.

and  
Church-  
parties  
within her  
are as  
parties  
unchrist-  
ian.

But if the Church cannot assert herself as a party in the country because of the forsakings and the adoptings, the trimming of politics and the compromises and the insincerities which would be involved, what shall we say of the formation and fostering of parties within the Church itself ? Alas ! the uncharities which here appear and are flagrant, and are justified in language more bitter than the world uses, are a daily violation of the first law of Christ. One knows what one is sacrificing when one casts one's lot in with the whole Church for the sake of charity. One has no idea of what one will sacrifice before the end if for the sake of our party we begin with sacrificing charity. There is no half-way house to stay in. The sincere independence which comes from the sincere adherence of each to Jesus Christ Himself will make us far stronger in God's hand for God's great purpose for the whole world than any discovery of a watchword.

That glorious purpose seems to our eyes (if we

may humbly say it) to spread out before this century three nearly boundless fields. The exhausted soil of heathenism ; the wilderness of the poor ; the rich-rewarding harvest lands of Scripture. For what diversity of genius there is opening here. There seem, too, to be three tempers, or qualities, which, if they animate our Church, will plant all our forces to the best advantage. Quietness amid extreme activity, unworldliness, which alone uses the world's gifts to lasting purpose ; sincerity, which relies on the presence of Christ as stronger than all the combinations of party.

Never such rich fields before her, but workable only by true church implements.

To some the opposite seems a wiser and a wider recognition of "things as they are." Keep within bounds, but for quietness read impressiveness ; for unworldliness take policy ; for sincerity take diplomacy.

The Church in her long history has felt the spell of those great instruments and used them—impression, policy, diplomacy—to the full. She has known the spell, the excitement, the success. They are attractive still to the eager Churchman.





They are full of romance and brilliance and enchantment.

Be it so. *We* will go no more out as at other times to meet with enchantments. We set our face towards the wilderness.

## APPENDIX.

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## 1.—CATHEDRAL BODY AND

Most Rev. Edward White Benson, D.D.	Archbishop	1883 .....
Very Rev. R. Payne Smith, D.D.....	Dean	1871 .....
Rev. G. Rawlinson, M.A.....	Canon	1872 .....
„ F. J. Holland, M.A.....	Residentiary	1882 .....
„ Hon. W. H. Fremantle, M.A. ...	„	1882 .....
Ven. B. F. Smith, M.A.....	„	1883 .....
Right Rev. G. R. Eden, D.D.....	„	1890 .....
Rev. J. Duncan, M.A.....	„	1891 .....
„ H. Bailey, D.D.....	Honorary	1863 .....
„ E. Hoare, M.A.....	„	1868 .....
„ J. Puckle, M.A.....	„	1869 .....
„ R. C. Jenkins, M.A.....	„	1869 .....
Right Rev. C. W. Sandford, D.D.....	„	1871 .....
„ „ J. Mitchinson, D.C.L.....	„	1871 .....
Rev. H. A. Jeffreys, M.A.....	„	1872 .....
„ J. I. Weldon, D.C.L.....	„	1873 .....
„ W. A. Scott Robinson, M.A.....	„	1873 .....
„ G. C. Pearson, M.A.....	„	1874 .....
„ W. F. E. Knollys, M.A.....	„	1876 .....
„ R. Elwyn, M.A.....	„	1879 .....
„ C. F. Routledge, M.A.....	„	1879 .....
„ G. F. Maclear, D.D.....	„	1886 .....
„ G. J. Blore, D.D.....	„	1887 .....
„ J. W. Bliss, B.A.....	„	1888 .....
„ W. Benham, B.D.....	„	1888 .....
„ F. W. Murray, M.A.....	„	1890 .....
„ M. A. Nisbet.....	„	1891 .....
„ C. B. Hutchinson, M.A.....	„	1892 .....
„ E. Dyke, M.A.....	„	1892 .....
„ A. J. Mason, D.D.....	„	1893 .....
„ J. S. Hoare, B.D.....	Six-Preach	1874 .....
„ F. F. Walrond, M.A.....	„	1879 .....
„ J. Cullin, M.A.....	„	1885 .....
„ Hon. R. E. Adderley, M.A.....	„	1893 .....
„ A. H. Lang, M.A.....	„	.....

## DIOCESAN ADMINISTRATION.

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Archbishop.

Dean. President East Kent Church Missionary Union.

[Late Camden Professor of Antient History (Oxford).]

Lecturer Church Reading Society (Council), Chairman of Sunday School Teachers' Association.

[Theological Tutor, Balliol College, Oxford.]

Archdeacon of Maidstone, Hon. Sec. Diocesan Conference, Board of Diocesan Education Society, Committee of National Society.

Bishop Suffragan of Dover and Archdeacon of Canterbury, Warden of Society of Mission Preachers, Chairman C.E.T.S. Council.

Late Secretary of the National Society.

Late Warden of St. Augustine's.

Pres. of West Kent Church Missionary Union.

Rural Dean of Dover, Proctor in Convocation for the Diocese 1879-92.

Bishop of Gibraltar.

[Archdeacon of Leicester, Assistant Bishop to Bishop of Peterborough.]

Student of Christ Church, Oxford, Proctor in Convocation for the Diocese 1875-92.

Late Head Master of Tonbridge School.

Late President Kent Archæological Society.

Secretary Ordination Candidates Fund.

Treasurer Clerical Educ. Fund : Diocesan Secretary for Lay Readers.

[Master of Charterhouse] Hon. Sec. of Diocesan Conference for Church Expenditure.

Hon. Sec. Clerical Education Fund, H.M. Inspector of Schools.

Warden of S. Augustine's ; Lecturer Church Reading Society.

Lecturer Church Reading Society (Council) ; Hon. Sec. White Cross Society. Examining Chaplain to Archbishop of Canterbury.

Hon. Sec. Choral Union ; Rural Dean of Sandwich.

Rural Dean of West Dartford, Proctor in Convocation for the Diocese.

Hon. Sec. Diocesan Education Society.

Examining Chaplain to Archbishop of Canterbury.

Rural Dean of Sutton.

Examining Chaplain to Archbishop of Canterbury.

Late Tait Missioner.

Tait Missioner.

St. Andrew's Society.



## 2.—LETTER AND MEMORANDUM ON PARISH ROOMS,

*October 31st, 1893.*

In answer to my letter to the incumbents of the diocese on this important subject, 110 answers were received by about the time for which they were invited.

These have been carefully analysed, and a basis obtained for offering advice as to the security of the tenure of existing parish rooms.

In 49 out of the 110 cases, as will be seen by the full summary which follows (see paragraphs *A, E, F* ), the tenure is unsound.

The following is an opinion given to me by highest legal authority, for which I express my warmest thanks. I hope that incumbents who have not found it worth while to afford information, may find it useful to consider the facts courteously supplied by a proportion of the diocese.

*MEMORANDUM AS TO RETURNS.*

“A parish room intended to be permanently attached to a parish as part of its Church organization should be conveyed and the trusts of it properly declared, like any other charitable foundation.

The easiest and safest way is to have it conveyed to private trustees by a deed, the grantor's execution of which is attested by two witnesses. The trusts or purposes for which the room is intended to be used may be declared by the conveyance or by a separate instrument, but whichever plan is adopted the document containing the declaration of trust must be promptly enrolled under the Mortmain and Charitable Uses Act, 1888.

It is essential that persons intending to establish a parish room should consult a solicitor accustomed to deal with such matters. Useful advice may also be obtained on application to the Secretary of the Incorporated Church Building Society, Dean's Yard, Westminster, S.W.

With regard to parish rooms already established in the diocese of Canterbury it appears that :

A. 13 out of 110 (probably there are more)


have been attempted to be conveyed to the 'incumbent and churchwardens' and their successors. As these persons are not legally competent to hold property collectively in their official capacity so as to hand it on to their successors, all such conveyances are defective and may probably produce more or less difficulty hereafter.

It is impossible to give any general advice applicable to all such cases, because the treatment of each case depends on its own circumstances. But *in many cases the matter can be rectified*, and the only safe course is *to seek competent legal advice*.

*B.* In 41 cases the parish room has been conveyed to private trustees. If there has been enrolment, &c., as explained above, these rooms are safe and nothing further need be done.

*C.* In 23 instances the property (*a*) has been conveyed to the Incumbent, or (*b*) the room has been built on his glebe, or (*c*) it has been conveyed to the Ecclesiastical Commissioners as glebe.

In the first case (*a*) a licence in mortmain, a matter of some expense and difficulty, is requisite to make the conveyance good. When this has been omitted the Crown can, if it chooses,



take advantage of the forfeiture and claim the property. But in all these cases (*a*), (*b*), (*c*), the Incumbent may become liable for dilapidations in respect of the Parish Room. [Therefore, whenever this form of conveyance is adopted, some provision should be arranged or be capable of being reckoned on in view of this contingency.]

*D.* In 21 instances the Parish Room is said to be in the hands of private owners. It is assumed that in these cases no trust has been created, and that the owner retains control over the property.

*E.* In 12 instances it is said that there are no trustees. These cases obviously require to be looked into and the ownership and trusteeship of the Rooms to be definitely settled.

*F.* In 24 cases there seems to have been a failure to enrol under the Mortmain Act, the effect of which is to invalidate the conveyance. In 12 of these there has been no enrolment and there are not two attesting witnesses; in 6 there has been enrolment but only one witness; and in 6 there have been two witnesses but no enrolment. In some of these instances where advantage can be taken of Statutes of Limitations or where the site has been bought (not given), and



in others where the donor of the site is still alive, the defects might probably be remedied.


The proper conveyance and settlement of these Charities is too technical and difficult for any but professional hands. It may be well moreover to warn persons against hurried attempts to re-organize the trusts of ownership of their Parish Rooms in view of dangers with which they may seem to be threatened by proposed legislation. No such attempts should be made except under competent legal advice ; and where a charitable trust has already been created it cannot be altered without the aid of the Court or of the Charity Commission."

## 3.—LETTER ON SOCIAL PARISH ROOMS.

LAMBETH, *November 30th*, 1893.

MY DEAR —, I hope I may be allowed to answer together your question and many other letters. Undoubtedly there is a great number of buildings which in all honesty belong to the Church, though built for no ecclesiastical purpose except the truly religious one of affording the men of the village a better resort than the Public. They exist through the exertion of the clergyman and the liberality of himself and the Church people ; and by Churchmen as Churchmen they have been always managed. Very few indeed of them have received contributions from outside. They are arranged as club rooms, for games, reading, smoking, concerts, lectures, &c., and are open to all the village world.

It surely will never be pretended that our title is bad on that account, and would have been



good if we had written up, "Let no Nonconformist enter here."

Nor shall we pretend that they are religious buildings because a weekly Bible class may be held there. That we have often called them "Parish Rooms" cannot make them other than Church Rooms.

What they are is plain. They are a solid part of the social apparatus of the Church. I should not call them an "ecclesiastical charity" myself, but it is not for me to say they cannot be so defined if that is the only way of securing our right. Any way, I find it hard to believe that it is intended to meddle with such rooms, however vested—whether in clergy, churchwardens, or private trustees.

Yours truly,

EDW. CANTUAR.

## 4.—CHURCH SERVICES AND WORK.

STATISTICS FROM VISITATION RETURNS.<sup>1</sup>

	1898	
There are in the Diocese of Canterbury ... ..	430	parishes.
The Holy Communion is celebrated Daily in ...	13	churches.
. . . . . on Holy Days in	112	.
. . . . . Weekly in "...	230	.
. . . . . Fortnightly in	80	.
. . . . . Monthly in	82	.
There is Daily Service in ... ..	101	
There are open for private Prayer ... ..	147	
There are special services in Lent and Advent ...	282	.
. . . . . Lent alone ... ..	61	.
There is catechizing in church ... ..	264	.
Missions have been held since last visitation ...	89	.
A preacher's book is kept ... ..	377	.
Members are elected to the R.D. Conference ...	282	.
There is a communicants' class ... ..	127	parishes.
There are church schools under Diocesan inspection .	292	.
. . . . . reported to be steadily in-		
structed in religious knowledge by clergy .	257	.
. . . . . in which the managers are said to interest		
themselves ... ..	206	.
There is a Sunday School teachers' class ... ..	145	
There are Board Schools ... ..	90 (?)	.
Of these there are under Diocesan inspection	20	

Returns were sent in from all the Parishes save one.

	1893
The church is insured ... ..	in 427 parishes.
The parsonage is insured ... ..	387 .
There are collections, or other help given to—	
Diocesan Education Society ... ..	206 .
Diocesan Church Building Society .. .	232 .
There is a Lay Reader or other Lay Assistant ... .	91 .
. . . branch of C.E.T.S. ... ..	222 .
. . . . C.E.P.S. ... ..	11 .
. . . . G.F.S. ... ..	181 .
The value of the Benefice has increased ... ..	4 .
. . . . decreased ... ..	226 .
This is owing to Diminution in Tithe Rent Charge ... .	175 .
. . . . Extraordinary Tithe . . . .	34 .
. . . . Glebe Rent ... ..	17 .

THE Diocesan Education Society has in this and the past year assisted 66 schools. The grants made amount to £2,041, and the work undertaken is estimated to cost £18,450.

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